

GODS  
LOVE-TOKENS,  
AND  
THE AFFLICTED.  
Mass Lessons:

Brought to light, and layd  
before him in two fruitfull and  
seasonable Discourses upon

*Revel. 3. 19.*

Comforting under, and directing  
unto a right use of our personal,  
and publike crosses and calamities.

---

By JOHN TRAPP, M. A. and Preacher  
of Gods Word at Luddington in  
Warwick-Shire.

---

HEB. P2. 6.

*Whom the Lord loveth, he chasteneth.*

Aug. Confess. li. 10 c. 4.

*Amor ille paternus, sive apparet me, sive  
improbet me, diliger.*

---

LONDON,

Printed by RICHARD BADGER.

1637.

---



- 605



TO  
THE RIGHT  
Honourable, and  
most vertuous La-  
dy, the Lady ANNE,  
Countesse of Mid-  
dlesex.

RIGHT HONOURABLE,

**V**O R late No-  
ble acceptance  
of these rude  
and raw Medi-  
tations, conceived at first  
for mine owne, but preacht  
for your Honours solace  
when once the *Father of*  
*spirits*, by transplanting  
your darling-daughter\* in-

A 2              to

Hebr. 12.9.  
\*That hope-  
fully young  
plant, the  
Lady Susan-  
na Cran-  
field.

## *The Epistle*

*Iob. 32. 33.*

*Math. 6. 2.*

*Math. 23. 7.*

into his heavenly Paradise,  
had assign'd you a share in  
our common calamity )  
hath now occasioned and  
encouraged me to this o-  
ver-bold Dedication. You  
looke not, Madam, I be-  
leeve, for courtship and  
complement from a man of  
my coate and quality : And  
to give flattering titles  
were ( besides the dint of  
the divine displeasure) to  
despite you with seeming  
honours. A downe-right  
truth takes far better with  
an honest heart, than  
a smooth supparasitation.  
But were your Honour of  
their straine that sound a  
*trumpet before them in the  
streets, and love long, -  
lutations in the Markets,*  
might,

## Dedicatore.

might perhaps, as fitly and as fully as another, tell the world of your singular humilitie in height of honours, your heart-attracting Courtesie to those of meanest ranke and quality, your exemplary readinesse to relieve the poore Afflicted, your uncessant paines in getting knowledge, and so suitable a practise of that you know, as hath made my selfe, and many more judicious, to value your Honour not according to these outward vanities, but those inward vertues which the very Heathens accounted the only true Nobility \*. But I know well, both how hard it is for the best to profit by praises, and

A 3 how

\* Nobilitas  
sola est atq;  
unica virtus.  
*Iuvenal.*  
Nobilis gene-  
re, nobilior  
sanctitate  
*Augustin.*  
epis. 179.

*The Epistle, &c.*

*Essay 48.17*  
*James 1.5.*

how little they desire them that best deserve them. I shall therefore turne praises unto prayers, beseeching him who teacheth His to profit, who giveth wisdome liberally, and upbraids not, to give your Honour a right sanctified use of former crosses, and to crowne the Calendar of your life (for future) with many Festivalls. So prayeth He that is, and will be      24 OC 62

*Your Honours most humbly devoted in all duty,*

JOHN TRAPP.



## The Preface to the Reader.

**T**is, I must needs say, an over-just complaint of a Reverend writer <sup>a</sup>, that Presses are already op-prest, the world abounding with booke even to satiety, and surfeit. And of Another, that the untimely brats of mens braines fly thicke up and downe the world, in this scribbling Age <sup>b</sup>. And of a Third, that too many set forth in print, some, their owne wit, more, their owne folly <sup>c</sup>. Whilest, with Domi-

*a D. King  
Lect. upon  
Iona Prof.*

*b Passim cir-  
cumvolitant  
in hoc feraci  
chartarum  
seculo huma-  
ni cerebelli  
Minervz. D.  
Trid. LaB.*

*c Hezek. Re-  
ess.*

## The Preface

d Non quid,  
sed quantum  
&c. Hier. in  
Apol. ad  
Dominicem.

e λαλεῖν ἀ-  
γιστε, αὐτο-  
νομία τοῦτος  
δι. λέγειν.  
plutar.

f Marth. 6. 7.  
confer Eccl. 10. 14.

g Ambores  
non debere  
libros, sed the-  
sauros com-  
ponere. De-  
mum Piso.  
Sic Pliny  
Opus Erasmo  
thesaurus est,  
imò vere  
mundus re-  
rum cognitū  
dignissimāū  
h Idem ter-  
moni congru-  
it quod num-  
mis &c.  
Sohynx.

i Non nure-  
randa suffi-  
gia, sed expen-  
denda.

k Vasa que  
magis conti-  
nent, minus  
sonant. Soli-

nio in St. Hierome, they  
care not What, but How-  
much they utter<sup>d</sup>: with Al-  
cibiades in the Moralist,  
they talke much, but speake  
little<sup>e</sup>: or with those triflers  
in the Gospell, they hope to be  
heard, for their much bab-  
ling<sup>f</sup>. These forget, belike,  
that Writers shoud set forth  
not Treatises, but Treasuries<sup>g</sup>: and that words (as  
monies) are valued by their  
matter, not by their multi-  
tude<sup>h</sup>: and (as suffrages)  
they passe not among wise-  
men, by tale, but by weight<sup>i</sup>.  
Great talkers, indeede, would  
be thought eminent: and  
some that publish much,  
affect to be publike; albeit  
they sound, many times, from  
their emptiness<sup>j</sup> onely<sup>k</sup>.

Where-

## to the Reader.

Whereas the deepest waters  
are leſt heard<sup>1</sup>: and those  
orient starres, the higher  
they are ſet, the leſſe they are  
ſene. The beſt and biggest of  
them, as they appeare not at  
all by day; ſo by night, they  
ſhew themſelves but ſmall in  
their hugeſt Orbes, and but  
flow in their swiſteſt mo-  
ti-<sup>m</sup>n: beſides many a goodly  
one, that because of height  
comes not within our ken or  
account. I wot well, there's  
never a mothers child of us  
that is not too much the true  
child of our great grand-mo-  
ther. We have each of us  
(ſaith our English Seneca)  
an Eues ſweet-tooth in our  
heads, and would be more  
than we are: Every man  
would be either. (ris) or (i)

The-

I Lene fluit  
Nilus, ſed  
cunctis amni-  
bus extat Ut-  
lior, nullas  
conſeffit  
murmure vi-  
res. Claudian.

m In maxi-  
ma ſuī mole  
ſe minimum  
extendunt  
ſtella.

## The Preface

n B. Har. E-  
pist.

ονδισον α-  
κροντα ε-  
μενον. Xe-  
noph.  
p digito mon-  
strari, &c.  
γετε ειν  
ο Δημοσ-  
δίους  
r Legatur  
Boz. Annoe.  
in Job. 2. 20.  
1 D. Hawk.  
Apol.  
t Heb. 12.  
u P/ol. 83. 3.  
Equidem plu-  
ris fecerim  
justam com-  
mendationem  
unius alicujus  
pij & boni  
viri quam ad-  
mirationem  
stultam totius  
multitudinis.  
Reh. in Job. 3.  
38.

The man, or Some-body<sup>n</sup>.  
The sweetest hearing (how-  
ever dissembled) is ones owne  
commendation<sup>o</sup>: and he is a  
rare man that hath not some  
Babel, whercon he bestowes  
paines and cost, either to be  
pointed at<sup>p</sup>, and talked of, as  
Demosthenes<sup>q</sup>, or to curry  
favour with the commen-  
fort, as Herod<sup>r</sup>. For my  
selfe, truly, as I looke not to  
please all (mens fancies being  
as different as their faces<sup>s</sup>)  
so, if I may approove my  
poore paines to Christ the  
Judge of all<sup>t</sup>, and to his  
Hidden ones<sup>u</sup>, the godly ju-  
dicious, I have enough, and  
shall well enough comfort my  
selfe with that white-stone,  
Rev. 2.17. against the blacke  
coales (if any such be) of the  
more

## to the Reader.

more malevolent <sup>x</sup>. It was a sweet and savoury saying of Oecolampadius: I should be loth to speake, or write ought that Christ should disallow <sup>y</sup>. He (truly) is that master to whom every man stands or falls<sup>z</sup>: and one good look from him, is instead of all acclamations. For, not he that commendeth himself, saith that great Apostle; nor he whom the world commends, is approved; but he whom the Lord commendeth. Wherefore, let him that glorieth, glory in the Lord, 2 Cor. 10. 17, 18. There are, that glory in themselves, as those ancient Gnosticks <sup>\*</sup>, and our moderne Iesuites <sup>a</sup>; sacrifice to themselves, as Sejanus <sup>b</sup>, and those Babylonians, Hab. 1. 16. set

<sup>x</sup> Malis dis-  
plicere, lau-  
dari est. Sen.  
<sup>y</sup> Nolui ali-  
quid loqui vel  
scribere, quod  
improbatu-  
num putem  
Christum.

<sup>z</sup> Rom. 14. 4.  
\* Gnostici se  
solos fontem  
veritatis hau-  
fisse, &c. Iren.

<sup>bb.</sup> 1 cap. 24.  
a Iesuita non  
potest esse  
hereticus: &  
Imperium li-  
terarum est  
penes Iesuitas  
Casaub. ex  
Apologista.  
They vaunt  
that the  
Church is the  
soule of the  
world, the  
clergy of the  
Church, and  
they of the  
Clergy. Sand.  
rela. of West  
relig.

<sup>b</sup> Seianus sibi  
sacra facere  
solebat. Dio  
in vita Tiber.

## The Preface

up, and serve themselves of Christ and his service, as Judas and his successours ; that rob him of his rent, and run away with his glory : dealing with his worke, as once Phydius the famous Carver, did with the Shield of Minerva, wherein hee so cunningly enchased his owne countenance, that it could not be defaced, but the Shield must be disfigured. Such were those flaunting Preachers of Philippi, that to carry away the bell from a better man<sup>c</sup>, sought to set up themselves in the hearts of their hearers. And such are those deceitful workers<sup>d</sup> now adayes, as pretending to be Christs spokesmen, will needs bee his corriualls (upon the matter) whiles they give

c Philip. 1.  
16.

dīgđātūs.  
S̄c̄l̄t̄ōs.  
2 Cor. 11. 13.

## to the Reader.

give out themselves for some great ones <sup>e</sup>, with Simon Magus, Act. 8.9. and interest themselves (as he, too far) in the peoples affections, ver. 10. 11. These cannot preface to their works, as those ancients did Θεος, Θεος <sup>f</sup>: but may justly be twitted, as that Pope was shapethily; when he had engraven upon the gates of his new-built Colledge: Vtretcht (where he was borne) planted mee; Lovain (where he was bred) watered mee; but, Cæsar (who had promoted him to the Popedom) gave increase: A merry Passenger underwrote; Here God did nothing <sup>g</sup>. So, God is not in all the thoughts <sup>h</sup> of these selfe-seekers, that thus i stervert one pirt of the price; with that

<sup>e</sup> Testis est Iustinus, quod hic statuam habuerit inter pontes Tiberi eam insculpebatur, Simoni Deo Sancto.

<sup>f</sup> Cæl. Rho-  
dig. ex Pausa-  
nia.

<sup>g</sup> Papa Ha-  
drianus cum  
Lovani col-  
legium mag-  
no sumptu  
struxisset. &c.  
Hominis va-  
nitatem re-  
darguit alius  
subscribens,  
Hiç Deus ni-  
hil fecit. Pa-  
reus in 1 Cor.  
3.6.  
la P/al. 10.4.

## The Preface

i Psal. 4. 2.  
55.

K. Mat. 6.

1 Cor. 7.

that ill-couple , Acts 5. 2. whiles they turne Gods glory into shame, loving vanity, seeking after lyes<sup>1</sup>. The word there used, signifieth such a lye, as deceiveth mens expectations , Psal. 89. 35. Isa. 58. 11. 2 King. 4. 16. Of w<sup>ch</sup> sort, by a specialty, is that smoke of popular applause, which the higher it mounts, the sooner it vanisheth. Verely, saith our Saviour to such, (and it is fearfull) they have their reward<sup>k</sup>: all they are ever like to have; let them make them merry with it. But what speake I of merriment? when the best that can come of such mens wood, hay, stubble, laid upon the common foundation, is Repentance to salvation<sup>1</sup>, yet so as

## to the Reader.

as thorough the fire \* : besides the losse of their worke, if not of some part of their wages , when the day shall declare it <sup>m</sup> : that is, when the light of the Truth, Rom. 13. 12. or Time the father of Truth, or that Day of death, (when many recognize, and recant their errors) shal shew them their Sin. Good S. Austin cryed to God, to pardon the vanities of his youth, and especially this, that hee had preached ut placeret, non ut doceret, to delight the eare, more than to smite the heart. A faire glasse for such to look in, a faire copie for such to write by, as write nothing but as in a frame. Every word is so marshalled, and every sentence with its apt cadencie, lies

\* Inferiore  
gradu glorie  
quam alij Pa-  
rebus. quem  
confute.

in 1 Cor. 3. 22

13.

Confess

## The Preface

Αἴρεται  
νοὶ, & δέν  
τὸ ξένοιος.  
o Melanth.  
apud Laors.  
p Plures sen-  
tentias quam  
verba. Cic.  
q oī νόες  
τῶν λέξε-  
ων ταύτων  
r Adeò plenus  
retertusq; re-  
bus, ut pro-  
pe verborum  
numerum nu-  
mero rerum  
exequet. Cic.  
s Si ex Platoni-  
nis oratione  
aliquid de-  
mas, mutetq;  
de elegantia  
tantum de-  
traxeris; si ex  
Lysias, de sen-  
tentia. Tha-  
vorinus apud  
Gell.  
τηλείστην εἰ-  
ελάχιστην  
λέξειν εὐεύ-  
τιχεῖ πλu-  
tarach.  
u oī αριστοί  
τον εὐθεω-  
μων βεαχυ-  
δογειτατοι.  
x Tit. I. 12.

lies in such comely equipage.  
In these mens discourses, you  
cannot see matter for words,  
as in some mens againe,  
scarce words for matter. Eu-  
ripides, saith the Oratour,  
hath more sentences than  
sayings: and Thucydides,  
hath so stuft every syllable  
with substance, that the one  
runs along parallell with the  
other. Lysias his workes  
are so well concht, that you  
cannot take out the least  
word, but you take away the  
whole sense with it. And  
Phocion had a speciall fa-  
culty of speaking much in  
few. Those best of Greekes  
were the short spoken Spar-  
tans<sup>u</sup>; and the Cretians in  
Platoes time, (however de-  
generated in Saint Pauls<sup>x</sup>)  
were

## to the Reader.

were more waightly than worthy. Timanthes is famous for this, that in his pictures more things were intended than deciphered <sup>z</sup>: and Homer, that none could ever peere him for Poetrie, nor match him for matter<sup>a</sup>. How much more apt and apposite are these high praises to the Booke of God, rightly called The Bible? as if it were (as indeed it is, both for fitnessse of termes, and fulnesse of truth) the onely booke; to which, all other bookes in the world are but waste paper <sup>b</sup>. Called it is also, The Word, (by an excellencie) because it must be the But, and boun-  
dary of our words: and, The Scriptures, as the standard of all humane writings. Yea,

<sup>a</sup> that

υ πολύτοις  
μᾶλλον ή  
πολυλογίας  
ασκίσαν-  
τε. Plat.

<sup>z</sup> Plin. li. 35.  
cap. 10.

α πένηνθε  
καὶ πάντα  
αὐθεώπεια  
ἐπισάμενος.  
Xenophon.

<sup>b</sup> Ego odi  
meos libros,  
& sapere opto  
eos interire,  
quod metuo  
ne morentur  
lectores à le-  
ctione ipsius  
Scripturae, quia  
sola omnis  
sapientia fons  
est. Lushet in  
Gen. 19.

## The Preface

c Prov. 8.6.

כָּבְדִּים

d Eccl. 12.11.

אֲסֵפָה בְּלֹעַת

e Job. 1.8.

f 2 Tim. 1.13.  
υγείαροτες.

that princely Preacher files them Princes, or Leaders<sup>c</sup> in one place, and Lords of Collections<sup>d</sup> in another, because they are as Leaders, and Lords Paramount above all other words or writings of men, collected into volumes. Here we are bound to bestow our day and night-studies<sup>e</sup>: and hence wee may well gather flowers, and phrases to polish our speeches with; even those sound words<sup>f</sup> in Saint Paul, that have a healing property in them, farre above all filed phrases of humane elocution. To the Law therefore, and to the Testimonie (saith that rare Rhetorician) for, if any speake not according to this Word, it is because

## to the Reader.

because there is no light in them. *This is the certayne Cynosura, the Lampe and Lanterne, the Rule, and Rudder, the Wse-mens starre, that leades men to Christ, and without which, all their learning and language doth but light them into utter darknesse.* Good therefore, and worthy of all acceptation is the counsell of Saint James : So speake yee, and so doe, as those that shall be judg'd by the law of libertie<sup>h</sup>. *And of Saint Paul: Let the word of Christ dwell richly in you, in all wisedome, &c. that, whatever yee doe in word or deed, yee may doe all in the Name (that is, in the word and warrant)*

*g Isa. 8. 20.*

*h Iam. 2. 12.*

## The Preface

i Col. 3.16, 17.

k i Pet. 4.11.

I Longolius,  
Pompo: Lx-  
tus, Politian-  
nus Canoni-  
cus Florent:  
qui odas Pin-  
dariensis psal-  
mis Davidicis  
pratulit, ausu-  
necario.

Sphinx Phi-  
los. p. q.

m τὸ τῆς  
λυχῆς ια-  
τρεῖον  
utile olim de  
bibloth. A-  
lexandrina.

of our Lord Jesus Christ<sup>1</sup>.  
*And of Saint Peter:* If any  
man speake, saith hee, let  
him speake as the oracles  
of God<sup>k</sup>: there's his pat-  
terne. Neither need wee  
feare, as some prophane mis-  
creants have done before us<sup>1</sup>,  
lest our smoother and purer  
stile should be marred or be-  
mired, by the interlacing of  
Scripture solecisme<sup>s</sup>. The  
vulgar Translation, I con-  
fesse, is so pesterd with Bar-  
barisme<sup>s</sup>, that, not onely  
Saint Hierome would dis-  
avow it, but Priscian him-  
selfe would call for his Fe-  
rula. But read, as it was  
written, or rightly rendered  
(besides that, for the matter,  
it is that τὸ πάγκων, 2 Tim.  
3.16. that<sup>m</sup> Physick for the  
soule,

## To the Reader.

ſoule, that crystall brooke,  
out of which, nay out of that  
one booke of which, nay al-  
most out of that one ſixth  
chapter of that one booke of  
Deuteronomy, Our hea-  
venly David chose all thofe  
ſtones, wherewith he pro-  
ſtrated the Goliah of hell<sup>n</sup>)  
there is a divine maieſty  
(that character of the  
deity) ſhining through the  
humility and ſimplicity  
of the phraſe: And oh  
the happiness of that  
man, that can aptly utter his  
minde in pure Scripture!  
God himſelfe, I am ſure (the  
greatest Master of ſpeech,  
and Maker of it too, Exod.  
4. 11.) when he ſpoke from  
heaven, made uſe of three  
ſeverall texts in a breath<sup>o</sup>.

n Matth. 4.

o Matth. 17.5

## The Preface

This is my beloved Sonne,  
Psal. 2. 7. in whom I am  
well pleased, Esay, 42.  
1. heare ye him. Deuteronomie,  
18. 15. Which  
you may note against the  
curious queisinesse of such  
nice ones, as disdaine at  
the stately plannesse of the  
Scriptures ( saith one <sup>p</sup>)  
And to shew of what au-  
thority Scripture phrase is  
with God, saith another  
expositour <sup>q</sup>. I yeeld, there  
is a latitude, and a liberty  
left here, wherin to ex-  
patiate. Neither am I of  
Spiridions spirit, that could  
not brooke it in a Bishop of  
his time ( more eloquent,  
baply, then himselfe) that  
he shoulde vary the least tit-  
tle in his text, though for  
another

<sup>p</sup> Cart. in lo-  
cum.

<sup>q</sup> Malcolm. in  
A.A. 3.

## to the Reader.

another of selfe-same signification<sup>r</sup>. They that stumble at such straves, must first get their eares healed<sup>t</sup> (as the Oratour told his country-men) before they will be in eas<sup>t</sup> to heare with fruit, or reade with profit. Let men be so ingenious, saith a Father, as to favour that in others which they cannot finde in themselves. Eloquence is certainly a singular gift of God, if not affected, abused, idolized: and becomes no man better then a Divine: whose part it is, by the tongue of the learned to time a word<sup>t</sup>, and to set it upon its circumferences<sup>u</sup>: to declare unto Man his righteousness, when not

r Voce  
σκιπυτοδες  
cum ulti es-  
set in istius  
historiae e-  
narratione.  
Mar. 2 4. E-  
pitcopus qui-  
dam diser-  
tior, tam fuit  
offensus Spi-  
ridion, cele-  
bris & tor-  
tasse morosior  
Epitcopus, ut  
in media con-  
cione irrexe-  
nit. Beza in  
loc. ex Niceph.  
1 Demost. o-  
rat. de ord.  
civ.

<sup>t</sup> *Ezay 50. 4.*  
**לעורה**  
**תדרבר**  
<sup>u</sup> *Prov. 25. 11.*

## The Preface

x Job 33.23.

y Ecclef. 12.  
10, 11.  
Verba deside-  
rata : Cases,  
delebatilia.  
Trem. expeti-  
bilia. Vatab.

one of a thousand<sup>x</sup> can doe it  
like him : to seeke to finde  
out pleasant words<sup>y</sup>, and  
an upright writing : such  
words as have goades,  
and nailes in them, being  
neither lecta nor neglecta,  
too curiosus, nor too carelessse.  
Not this ; for where hony is  
forbidden for sacrifice, yet,  
there the first-fruits of hony  
are commanded, and call'd  
for. Leviticus, 2. 11. 12.  
Not that ; because Gods ho-  
ly things must be handled  
sanctè magis quam scitè,  
with feare and reverence ra-  
ther then with wit and dat-  
tiance, as he once told the  
wanton vestall. Holy Moses  
covers his glistering face  
with a vaile when he speakes  
to the people : and hath more  
glory

## to the Reader.

glory by his vaise then by his face. Those profoundest Prophets accommodate themselves to their hearers capacities, fetching discourse from that the people were most acquainted with, and accustom'd to : as from fishes to the Egyptians, from droves of cattle to the Arabians, trade and traffique to the Tyrians, &c. So our blessed Saviour tells his fisher-men they shall be fishers of men. And after many plaine parables to the people, cries out Marke 4. 13. (as if the wisedome of the Father, the essentiall word, had beeene at a fault for a fit word; familiar and low enough for our slow and shallow apprehensions) Whereunto shall

## The Preface

we liken the Kingdome of God ? or with what comparison shall wee compare it ? Yea , 'tis well observed , that th' Evangelists speake vulgarly , many times for their Hearers sakes , even to a manifest Incongruity , Joh.

17. 2<sup>r</sup>. Rev. 1. 4. &c. In after-ages ( those two great lights of the Church ) S. Austin confesseth that hee was faine to use some words , sometimes , to those Roman Colonies in Africke , where hee preached , that were not Latine , to the end they might understand him <sup>a</sup>. And Saint Hierome is for this much commended , that rememb'reng he was a Minister , hee stood not alwaies upon the pureresse of his stile , but was farre

<sup>a</sup> Manifestum  
et vanorum  
opus.  
Sed Evangeliste multa  
dicendi genera  
ra è medio  
petierunt , ut  
audi vulgo  
se facerent . Becc.  
in less.

a. As ossum for  
os , dolus for  
dolor , flonies  
for floribus .  
Breeerwoods  
enquiries .  
p. 29.

## to the Reader.

farre more solicitous of his  
matter, than of his words<sup>b</sup>.  
Children, wee see, use money  
to gingle with, and men use  
flowers onely for sight and  
scent: but Bees for hony and  
waxe; not to guild their  
wings, as the Butter-fie, but  
to fill their Combs, and feed  
their Tongz. In like sort,  
others store their heads, and  
tip their tongues, some for  
shew, and some for delight:  
but, Divines have these ta-  
lents in trust, that there-  
with they may save them-  
selves, and them that heare  
them<sup>c</sup>; whiles they become  
all things to all men, in  
Saint Pauls sense, that they  
may win some<sup>d</sup>. And this  
(to say sooth) is the just in-  
tent and indeavour of this  
tumul-

b L. Vives.  
lib. 2. & 3. de  
trad. discip.

c 1 Tim. 4. 16.

d 1 Cor. 9. 22.

## The Preface

tumultuary Treatise, huddled up, and scribbled out in great haste and heat of Passion, and Compassion (a paire of ill Speakers, as wee see in David, Psal. 116. 11. and Peter, Math. 16. 22.) for mine own \*, and some few others support and solace, in the sad losse of our dearest friends, and sweetest children by the last-yeares mortality. Since then, it fell (or ere I wist) into the hands of Authority, by meanes of such as over-ween'd it: Being got abroad, how it will take among the Many, I know not, feare not, force not \*. Those that have a blemish in their eye, think the skie to be ever cloudy: and nothing's more common with weaker spirits, than

\* μὴ εἰς  
εὐαγγέλιον.  
antonin.

\* Εἰς μὲν  
δρειλωτέ-  
γχον τὰ λε-  
ρόντα,  
μείζονδε  
το δὲ σ  
πάστα πα-  
τον δρειλω.  
Herodot. l.7.

## to the Reader.

than to be criticizing, and contending. The matter (I conceive) is sound and seasonable; much of it borrow'd from the best Authors I have met with; and I shame not, yee see, to professe by whom I have profit'd. Neither need I, when I call to mind, how the Prophet Zachary (as some will have it) commits to writing that which the Prophet Jeremy had preached<sup>g</sup>; Obadiah (I am sure) that which the same Jeremy had penn'd, before them. St. Iude transcribes St. Peter in many things: St. Marke abbreviates the other Evangelists, but yet, ever with Vsury, as one speakes\*. Clemens Alexandrinus is call'd Contextor,

f Ingenuum  
est proficeri  
per quos pro-  
feceris.

g Pareus in  
Math. 27.9.

\* The blessed  
Virgin hath  
much of her  
Magnificat  
out of Esay  
29.

# The Preface

*h Ciem. Alex<sup>o</sup>  
à Casiodoro  
appellatur  
Contextor.*

*Alfred. Chro-  
nol. p. 434.*

*i Ibid. p. 450.*

*k Enicar ut ex  
benē inventis,  
& doctrinis  
aliorum ego  
meis verbis  
reordine,  
favum ali-  
quem verita-  
tis, &c. De  
laude script.  
I Macrob.  
m Heb. 5. 8.*

*n Lex prati-  
ca. Patrum.*

tor<sup>h</sup>, and a latter man, Co-  
mestor, for their often alle-  
gations and authorities<sup>i</sup>. I  
will indeavour (saith Ger-  
son, and I with him) out of  
other mens good Meditations  
and Collections, to frame to  
my selfe, with the busie Bee,  
some sweet Hony-comb of  
Truth, by mine owne art  
and industrie, in mine owne  
words and method<sup>k</sup>: and  
then be bold to say with ano-  
ther, Omne meum, nihil  
meum<sup>l</sup>; All's mine, though  
'twere none of it mine. But  
something, I take it, I have  
learn'd by the things I have  
suffer'd<sup>m</sup>. Affliction is a  
good helpe to experimen<sup>. n</sup>. If  
knowledge<sup>n</sup>, as Job found it  
chap. 42. 5. And there shall  
be onely feare, saith the Pro-

*phet,*

## to the Reader.

phet, to make you understand the hearing. Ifsay, 28. 19. \* Vnderstand yee these things? saith our Saviour: yes. Therefore every Scribe that is instructed to the kingdome of God is like unto a housholder that thrusteth forth (that is freely and fully imparteth) out of his storehouse (called here a treasury, because we cast pearles afore men<sup>r</sup>, if they be but as ready to take them as we to tender them) things both new and old: that is, not onely out of the New and Old testament (as some would restraine it) but new for the nice, and old for the stronger stomacke. A good stomacke, we see, falls to the same dish oft

\* Σαίτις  
ορθίνεις αύ-  
τοδιδά-  
κτος. Νονν.

οὐνεῖται.  
Math. 13. 51,  
52.  
εἰ καὶ ση-  
σαυγεῖ αὐτός.

p Math. 7. 6.

## The Preface

oft and afresh, againe and againe, to day and to morrow, and feeles no satiety, nor cries out, he is cloyed: No more doth a good Christian. And this meetes with those that demand, what neede this waste after so much written already of the same subject \* ? The Heathen answers: What forbids to say the same good things over once and againe ? Our Saviour, I am sure, (in whose one example is a globe of precepts) preacht the same thing himselfe, and bad his disciples doe the like, that Iohn Baptist had done before him. So he twice over, taught his Apostles the Lords prayer; nay, that whole sermon, as some

\* Quasi post  
Homerum  
Iliada.

q' π' κωλύει  
δίς ργά τρίς  
ταύ γλαδί;

r Quod uti-  
nam iij per-  
penderent  
quibus adeò  
χρυσοφω-  
νίαι  
placent, ne-  
quid ab alijs  
didicisse vi-  
deantur. Mu-  
sibus.

## to the Reader.

some probably gather by the circumstances, as they are severally set downe by the two Evangelists<sup>t</sup>. And when at twice, he drove those mony-merchants out of the temple, he both times made use of the selfe-same allegations, and arguments<sup>t</sup>. Most sure it is, that that can never be too much taught, that's never sufficiently learn'd\*. And how others have profited in Afflictions Schoole<sup>u</sup>, they can best tell: but for mine owne part; though I feare not lest while I preach toothers, my selfe should be a castaway<sup>x</sup>; Yet I have cause to feare lest some man say unto me, Physician heale thy selfe: or twit me in earnest (as one did Erasmus in j est

<sup>c</sup> Math. 6.  
Luke 6.

<sup>t</sup> Joh. 2. 16.  
Marke 11. 17.

\* Nunquam  
satis dicitur  
quod nunquam  
satis discitur.  
Sen.  
<sup>u</sup> Schola cra-  
cis, schola lu-  
cis.

<sup>x</sup> Cor. 9. ult.

## The Preface

y Plus sanctimonie  
conspici in ipso  
libello quam  
in libelli au-  
thore. Eras.

z Λεωτα  
duo. Luc.  
19. 2. id est,  
irquit Syrus,  
duas octavas.  
sc licet;  
eboli.

jest, touching his Enchiridion) that there's more good found in my booke, then in my bosom. The comfort is, I am chiefly to approve my selfe (and so art thou, Reader) to him that takes goates-haire from some hands as well as Iewells; and two mites from a meane body <sup>z</sup> in as good part, as two millions from those that are more able.

A female was allowed in peace offerings: to note, that a ready heart sets an high price with God upon a low present. Araunah was but a subject, yet because of that little he had, he gave like a King, 2 Sam. 24. 23. his piety is renowned, and registered to all posterity, Zach. 9. 7. Ekron (that is the barbarous people

## to the Reader.

people of Palestina) shall be  
as the Iebusite : that is,  
*as this famous proselyte Araunah,* as Junius interprets  
it. Saul had but five pence in  
his purse to give the Seer :  
the Seer, after much good  
cheare, gives him the king-  
dome <sup>a</sup>. Loe succ is Gods  
dealing with the sonnes of  
men. Deth Job serue God  
for nought ? chap. 1. 9.  
doth any so much as shut the  
doore or kindle a fire upon  
his altar for nought ? Mal.  
1. 10. I trow not. God is a  
liberall paymaster, and all his  
retributions are more then  
bountifull. Nebuchadnez-  
zar the tyrant going upon  
Gods errand, shall have E-  
gypt as his pay, for his paines  
at Tyr: <sup>b</sup>. And Simon of  
Cyrene

<sup>a</sup> 1 Sam. 9. 8.  
& 10. 1.

<sup>b</sup> Ezeck. 29.  
18, 19.

## The Preface

Ezra 9. 8.

Isa 56. 5.

\* Lege Be-  
cam ad locū.  
& ad Alt.  
20 4. Nec  
illum tantum  
sed filios ejus  
Rufum, & A-  
lexandrum  
ad Ecclesiam  
aggregatos &  
inter discipu-  
los probè no-  
tos. Lus. 23.  
26.

c1 Chron. 29:  
14.

f Mash. 3. 3.

Cyrene, with his two sonnes  
Alexander and Rufus, have  
a naile and a name in Gods  
house better then of sonnes  
and of daughters<sup>d</sup>, for that  
in voluntary service he did  
our Saviour, in carrying his  
crosse, Mar. 15. 21\*. How  
much more then will he gra-  
ciously accept, and liberally  
reward the small offerings of  
his weake servants, when he  
seeth them to proceede from  
great love? 'Tis of his owne  
alas 'that we give him, as  
David gladly acknowledgeth  
when the people had given  
their best<sup>e</sup>. And what are we  
Ministers, but the voice of  
another that crieth<sup>f</sup>, as John  
Baptist: the pen in Gods hand  
as Moses, and the prophets,  
2 Pet. 1. 2. vessels to beare  
Gods

## to the Reader.

Gods name, as Paul, Act. 9. 15. Brethren ( said hee, Act. 13. 15.) if there be in you ( as in so many vessels of honour, 2 Cor. 4. 7.) any word of exhortation, say on. Spirituall me-  
nesse is the next degree to un-  
faithfulnesse. If thou have  
not fine Manchet ( said Bu-  
cer to Bradford ) yet give  
the poore people Barly-bread,  
or whatsoever else the Lord  
hath put into thy handes.  
Hee hath concredited unto us  
these precious talents, not to  
hide them, but to trade with  
them \* : which if wee doe  
faithfully, ascribing all the  
gaine and glory to God, as  
those good Servants did,  
Luke 19. 16. when they  
said; Not we, but thy talents

have

g Fox Mar-  
tyrolog.

\* Agricola è  
stercoribus  
quæsum sa-  
ciunt, quanto  
magis in pre-  
ciosis dei do-  
nis nihil non  
exercendum?

## The Preface

have gained other five, and  
other two, &c. (which is pa-  
rallell to that of Saint Paul,  
Howbeit, not I, but the  
grace of God that was in  
mee, 1 Cor. 15.10.) hee will  
surely reward our labour of  
love, κατὰ ἔργον, & κατὰ ράπερνον,  
not according to our accep-  
tance with the world which  
is often little enough ) but  
according to our honest in-  
deavour of serving the Lord  
Christ. Who will in that  
name, put upon us the inhe-  
ritance, Coloss. 4.24. and  
in that day meet us with an  
Euge bone serve, Well done  
good servant, thou hast  
beene faithfull in a little,  
(so hee calls the largest mea-  
sure here, even ten talents,  
in comparison of that farre  
more

\* Secundum  
laborem, non  
secundum  
proventum.  
Bern.

## to the Reader.

more exceeding and eternall  
waight <sup>h</sup> hereafter ) be thou  
master of much ; whether  
five, or ten, or two Cities ac-  
cording to thy proportion ,  
and capacitie ; besides , a lar-  
gesse of joy to boot ; Enter  
into thy masters joy <sup>i</sup>. A joy  
more like the joy of God than  
of Man , a joy more meet for  
the master than for the ser-  
vant ; yet , such a master doe  
wee serve , as will crowne us  
with such a joy . Oh how  
should the serious considera-  
tion hereof , fire up our hearts ,  
and force open our eyes , to see  
with all Saints , what is the  
breath , and length , and  
depth , and heighth ; And  
to know the love of Christ ,  
that passeth knowledge , that  
wee might be filled with all  
the

h βίος  
δόξα.

2 Cor. 4. 17.  
Alludit ad  
Hebreum  
& Chaldeum  
nomen gloriae  
**כְּבָרֶךְ** &  
**רַקֵּד** same-  
rea.

i Math. 25. 21  
Non ita mor-  
tales , Lyc. 17.  
7. Abrahamus  
cum econo-  
mum fidelissi-  
haberet , age  
tamen tulit  
illum sibi ha-  
redem , libe-  
rorum orbi-  
tate , conscri-  
bendum . Sa-  
lomon , Ierobo-  
amum , &c.

## The Preface, &c.

**Eph. 3. 18,**  
**19.**

\* μέγα βιβλίον, μέγα γάρ.  
Callimachus apud Atheneum.

**1 ver. 20. 21.**

the fulnesse of God<sup>k</sup> ! But I must contract , for if a great booke be a great will \* (as he said once) how much more a long Preface to a little book ? I shall therfore suddenly shut up w.th the same Apostle , in the words next following those afore cited : Now, unto him that is able to doe exceeding abundantly , above all that wee aske or thinke , according to the power that worketh in us ; Unto him be glory in the Church , by Christ Jesus , throughout all ages, world without end<sup>l</sup> . Amen.

24 OC 62



GODS  
LOVE-TOKENS,  
AND  
Th' Afflicted Mans  
LESSONS.

Revel. 3. 19.

*As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

**B**F all holy Scripture be but one intire letter, dispatcht from the Lord CHRIST, to his beloved Spouse on earth (as a Father fitly titleth it:) then this much more, and the foregoing Chapter; vwhich are merely made up of seven severall Epistles, dated from heaven to the seven then famous Churches of lesser Asia. Five of the

B seven

Greg.

## The Preface, &c.

k Ep. 3. 18.  
19.

\* μέγα βιβλόν, μέγα<sup>ν</sup> γέγονον.  
Callimachus apud Atheneum.

I ver. 20. 21.

the fulnesse of God<sup>k</sup> ! But I must contract , for if a great booke be a great will \* (as he said once) how much more a long Preface to a little book? I shall therefore sudaenly shut up w<sup>t</sup>h the same Apostle , in the words next fowowing those afore cited : Now, unto him that is able to doe exceeding abundantly , above all that wee aske or thinke , according to the power that worketh in us ; Vnto him be glory in the Church , by Christ Jesus , throughout all ages, world without end<sup>l</sup> . Amen.

24 OC 62



GODS  
LOVE-TOKENS,  
AND  
Th' Afflicted Mans  
LESSONS.

Revel. 3. 19.

*As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

**F**all holy Scripture  
be but one intire let-  
ter, dispatcht from  
the Lord CHRIST,  
to his beloved Spouse on earth  
(as a Father fitly titleth it:) then  
this much more, and the fore-  
going Chapter; vwhich are  
merely made up of seven severall  
Epistles, dated from heaven  
to the seven then famous Chur-  
ches of lesser Asia. Five of the  
B seven

Greg.

seven are partly commended, partly condemned ; That of *Smyrna* is onely commended ; this of *Laodicea* onely condemned, and sorely threatned with shamefull spuing out, for her loathsome luke-warmness, and wretchedesse indifference. Now, lest the weak hereby should be disquieted, or the worst so discouraged, as to say with those in *Ieremy*, *There is no hope, but we will walke after our owne devices,* <sup>2</sup> &c. Our Saviour, first, counsells them in the former verse ; secondy, comforts, and counsells them both, in this of the Text,

*As many as I love, I rebuke and chasten : bee zealous therefore and repent.*

The words divide themselves into a Proposition, and an Exhortation : or (if you please) a Doctrine, and a Vtc. *As many as I love, I rebuke and chasten :* there's the Doctrine. *Bee zealous*

lous therefore and repent : that's the Vse.

The Doctrine is comprehensive, and full of doctrine ; each word having its weight , each syllable its substance. This first offers it selfe :

That it is God that chaffens his children. *I rebuke and chaffen*, saith the text. *I*, is emphaticall, and exclusive : as if hee should say, *I*, and *I* alone. So elsewhere God assumes it, & the Saints acknowledge it. *I forme the light and create darknesse, I make peace, and create evill. I the Lord do all these things*<sup>b</sup>. So in another place, *I kill, and I make alive, I wound and I heale* &c<sup>c</sup>. This the Lord doth sometimes more immediatly by his owne bare hand , as it were : *I Cor. 11. 29,30.* sometimes againe by the hand of our fellow-creatures (*the ridd in his hand*) as he afflicted *Job* by Satan and his *Sabeans*<sup>d</sup>, *David* by

*Doct. 1.*

*b Eze. 45.7*

*c Deut. 32.39  
So 1 Sam. 2.  
6,7. Job 5.18  
Hos. 6. 1,2.*

*d Job 1.21.*

e 2 Sam. 16.

10.

f Gen. 45.8.

g Esa. 10.5.

h Alt. 2.23.

i Matt. 26.39

Reas. 1.

k Mat. 10.30

Tertull.

l Luke 21.18

m Psal. 116.

15.

Reas. 2.

*Absalom* and (his second) *Shimei* <sup>c</sup>, *Ioseph* by his <sup>f</sup> brethren, *Israel* by *Ashur* <sup>g</sup>, Christ himself by the Priests & <sup>h</sup> Elders. But still, what ever the meanes of our misery be, the hand is Gods ; as both *Job*, and *Ioseph*, and *David*, and the son of *David* <sup>i</sup> savve cause to acknowledge : For,

First, God doth all; therfore this. As he made all by his power, so he manageth all by his providence. Not a sparrow falleth to the ground without him <sup>k</sup>; not a bristle from a sow's back saith a Father; much leſſe a hair from a Saints head <sup>l</sup>, leſt of all, the head from the shoulders <sup>m</sup>, or any matter of like moment and conſequence, without Gods al-reaching and moſt vvise diſpoſe and appointment.

Next, God suffers all. There is no ſinne committed, but God is offendēd, his authoritie impeached, his Law violated,

Pſal.

*Psal. 57.5.* Every sinne strikes at his face , lifts at his throne, makes to his dishonour. Thou hast made me to serve with thy sinnes , and wearied mee with thine iniquities<sup>n</sup>. It is an offence to all his senses ; nay to his very soule, as he complains by the same Prophet<sup>o</sup>. Now, if one sinne against another , the Judge shall judge him <sup>p</sup>: and if a man sin against the Lord , shall he not beare his sinne <sup>q</sup>? who shall be his dayesman ? Especially since (in the third place) as God suffers by all, so he judgeth all; And, shall not the judge of all the earth doe right ? faith Abraham<sup>r</sup>. Now what more right, than that every transgression and disobedience receive a just recompence of reward<sup>s</sup>?

Lastly, he commands all for execution of his righteous sentence; he hath the whole Hoast of heaven and earth at his beck and obedience, to chastise us by

This to imply  
the offender  
was confined  
to the citie of  
Refuge, as to  
a prison du-  
ring the high  
Priests life, as  
being the  
chief God on  
earth God-  
wants Antig.  
*Heb. p 98.*

<sup>n</sup> *Esa. 43. 23.*  
<sup>o</sup> *E. 1. 11, 12*  
13, 14.  
<sup>p</sup> *1 Sam. 2. 25*

<sup>q</sup> *Lev 5. 17.*

*Reas. 3.*

<sup>r</sup> *Gen. 18. 25.*

<sup>s</sup> *Hebr. 2. 2.*

*Reas. 4.*

*Julius Cas.*

them at his pleasure. What that Emperour once vainly vaunted is here fully verefied, if God but stanpe with his foote, he can raire an army of fighting souldiers ; yea, he can as easily undoe us, as bid it bee done. If he say to any creature, goe, he goeth, if come, he commeth, if doe this, he doth it : as if he say, peace and be still, both winde and waves and all obey him, and cannot doe us the least hurt or hinderance.

*Vſe. I.**s. Am. 3. 6.*

Away then (for application) with that mad principle of the Manichees, who refer'd all calamities to the devill for their author ; as if there could be evill in a city and the Lord had not done it. Away with that blockish assertion of the Stoicks, that ascribed all ill occurrences to inevitable destiny. Away with that fond dreame of those Astrologers, that (excluding Gods providence ) make

make their fatall periods the cause of all changes and crosse-accidents. Lastly, vanish here that bald and bold fancy of such Atheists and Ignorants amongst us, as doatingly deeine it a thing misbefeeming and unworthy the *good Lord*, to punish Man that Master-peece of his handy-worke: and by punishing him, to disturbe (as they will needs have it) the faire order of Nature. That he should deale so ill especially with good men, and religious, this they can least of all brooke or beare with: not considering that the best have their blemishes, such as God may justly wash off with rivers of brimstone. God indeede made man upright: but they have sought out many inventions *Eccles.* 7.

29. Now if they eate of the fruit of their owne way, and be filled with their owne devi-  
ces, *Prov.* 1. 31. Whom have

B 4                   they

Multi cum vi-  
ros Deo ac-  
ceptos acer-  
bum quippi-  
am pati vide-  
rint, anin o  
offenduntur s  
ignari quod  
haec infotu-  
nia sint ami-  
corum Dei,  
vel maxin e.  
*Eafil. Selene.*  
*Orat. 40.*

Vse. 2.

u. A.B. 1. 11.

x. A.B. 3. 12.

y. 2 Chre. 16.

z. 2.

C. 2 King. 1. 2.  
Fleete si ne-  
quo superios  
etc.

a. Exod. 15. 26

they to quarrell ? Where will they lay the blame ?

But, secondayly, is it God that afflicts ? What meane we then to looke so much upon the creature (as those Apostles did upon the Angels at Christ's ascencion <sup>u</sup>) : as the people did upon the Apostles at the Crip-  
ples restauration <sup>x</sup>) as if they by any power of their owne, could either helpe or hurt us ? Helpe us (I say) either by preventing evill, or delivering in the day of wrath ? *Asa* may trust to the Physitians <sup>y</sup>, and *Abaziah* send out to the God of *Ekron* <sup>z</sup>, but neither the one or the other shall come downe from their sick-bed, because they fought not helpe of *Iehova Rophe*, the Lord that healeth <sup>a</sup>. *Lot* may try conclusions, and thinke *Zoar* shall save him, when God appointed him to the mountaines : but when all was done, *Zoar* was too hot to hold him,

him, and he glad to escape to those mountaines <sup>b</sup>, whither at first he shoulde have fled. *Saul* may goe forth to seeke asses, (and we deliverance) abroad : but as he found them at home, after all <sup>c</sup>, so shall we helpe in God or not at all. And the same we say of the hurt we feare, or the smart we feele from any creature. Why looke we so much upon the malice of men, or rage of Divels, as if either of them were unlimited ? Why fault we so much this mans crossenesse, that mans carelesnesse, or lastly, our owne hard hap and misfortune ; as if we had learn'd that *language of Ashdod* <sup>d</sup>, *It is a chance* <sup>e</sup> : or as if that Heathen Idol were any thing in the world : or that things casuall to us were not fore-appointed by God, even to the least circumstance of the greatest or least affliction ? And yet, how ready are we to

<sup>b</sup> Gen. 19. 30.

<sup>c</sup> Sam. 9. 20.

<sup>d</sup> Neb. 13. 24.

<sup>e</sup> 1 Sam. 6. 9.

Te facimus  
Fortuna, de-  
am, catalog; lu-  
cimus.  
*Iuvenal.*  
Vide *Pascual.*  
in *Censura*  
animi ingratia-  
cap. 1.

f *Gen. 28. 13.*

g 2 *Sam. 21. 1*  
*Job* could di-  
scerne Gods  
arrowes in  
Satan's hand :  
and Gods  
hand on the  
armes of the  
Sabeans rob-  
bers. *Fest.*

4

mistake the grounds of our crosses, and to cast them upon false causes ; or resting in the naturall cause, to neglect the supreme and supernaturall. *Jacob* when he saw the Angels ascending and descending, enquired who stood at the top of the ladder and sent them f. *David* though he knew the second cause of the famine that fell out in his dayes to be the drought, yet he enquired of the Lord what should be the cause of that judgment g. So should we doe in like case ; see God in all our afflictions ; in the visible meanes see, by faith, the invisible author. For although God may, and doth many times make use of the Devill, and his imps to chaste his children ; yet, it is but one hand, and many instruments that he smites us with. He ever reserves that royalty to himselfe of setting them their taske

taske, limiting them their time, and letting out their teder : Hitherto ye shall goe, and no further. They can doe nothing (and their master to help them) without commission from heaven ; no, not so much as make a louse <sup>h</sup>, or drown a pigge <sup>i</sup>. No : tis the Lord, saith holy *Hannah*, that killeth and maketh alive : he maketh poore and maketh rich : bee bringeth low, and lifteth up. <sup>k</sup> She was quite out, that laid the death of her sonne to the presence of the good Prophet <sup>l</sup>. And as for the Divell, he hath so little power over the Saints, that they have power over him <sup>m</sup>, shall judge him at the last day <sup>n</sup>, and have authority (in the meane while) to deliver some over to him, as St. Paul did *Hymenaeus*, and as the Church of *Corinth* did then, and the true Church doth now, such as are scandalous and in-

<sup>h</sup> Exod. 8. 18.

<sup>i</sup> Matt. 8. 32.

<sup>k</sup> 1 Sam. 2. 6, 7

<sup>l</sup> 1 King. 17.  
18.

<sup>m</sup> Rev. 12. 11

<sup>n</sup> 1 Cor. 5. 12.

<sup>o</sup> 1 Cor. 5. 5.  
in *Biðes.*

<sup>p</sup> Matth. 4.

<sup>q</sup> Job. 1.  
<sup>r</sup> 2 Cor. 12. 7.  
κολαριξην.  
vide Muthe-  
sium in locum  
Antiochia ob-  
singularem  
visitationem  
Dei.

Θεοὶ τοῖς  
a Iustiniāo  
Imp. cognō-  
minata est.  
Hippocrates  
pestem  
τὸ θεῖον  
vocat In  
proguost.

ordinate, for the destruction of  
the flesh, that their Spirits may be  
saved in the day of Christ. Such  
honour have all his Saints. <sup>o</sup> As  
for themselves ; their soules  
are set safe out of Satans reach.  
And although their bodies may  
be hurried <sup>p</sup> as our Saviours ;  
yea and hurt by him too, as  
*Jobs*, <sup>q</sup> *Pauls*, <sup>r</sup> &c. yet not  
without God : whose good  
providence in all afflictions is  
not passive merely, but per-  
missive and active, as the Saints  
have seene and set forth to us in  
the Scriptures, and latter re-  
cords, yea as purblinde Nature  
saw cause to confess.

Thirdly, Is it God that af-  
flicts ? oh learne, then, when  
we smart, to returne to him  
that smiteth us. Send not out to  
*Beelzebub* with *Ahazia*, to the  
witch of *Endor* with *Saul*, to  
them that have familiar spirits,  
that peepe and that mutter with  
those refractories in *Esay.*

*Showd*

Should not a people seeke to their God? from the living to the dead? that were most absurd and abominable. Againe, say ye not a confederacy to all them to whom this people shall say a confederacy, saith the same Prophet in the same place. Gad not to *Ashur*, run not to *Egypt*, dig not broken cisternes, pursue not lying vanities, lest ye forsake your owne mercies, lest ye stumble and fall, and be broken and snared and taken. But wait upon the Lord that hideth his face from the house of Jacob: and by faithfull prayer draw him out of his retiring roome, as the woman of *Canaan* did, who brought Christ forth when he would have hid himselfe, *Mark.* 7. 24. 25. Shee knew her daughters disease was a stroke of Christs hand, such as none could take off but the same that inflicted it. To him therefore shee runs for re-liefe,

*Esay 8.19.*

ib.  
ver. 13.

15.

17.

Vna eademq;  
manus &c.

u *Esay 38.14.*  
15.

x *Esay 9. 12.*

lease, and had it : together  
with a high commendation of  
her heroicall faith. The like  
we may see in *Hezekiah*, He  
kissed Gods rod, under which  
he lay bleeding ; and marking  
the hand that used it, *chatters  
out* aswell as he was able, *O  
Lord I am opprest, ease me.  
What shall I say ? he hath both  
spoken unto me, and himselfe  
hath done it v.* Thus he. And  
indeed this is the onely way  
to get off, when we are in du-  
rance. Never looke for ease  
(in mercy I meane) till we are  
come to this, but more loade of  
afflictions. *The Syrians before  
and Philistines behinde, and they  
shall devoure Israell with open  
mouth.* A heavy case, you see,  
and yet behold a worfe matter.  
*For all this his anger is not turnd  
away, but his hand is stretcht out  
still x.* Why ? what's the mat-  
ter ? *For the people turneth not  
to him that smiteth them, nei-  
ther*

ther doe they seeke the Lord of Hostes. Heathen *Philistims* shall rise up and condemne such *Israelites*, nay such preposterous Christians ; as run to *Eli* with young *Samuel*, when God calls them , to King *Iareb* when God wounds them. *Hos.*

15. 13. To the creature , I meane , when God summons them by his vocall rods, to humble themselves under his mighty hand that he may lift them up. God sent mice and Emerods offlesh to the *Philistims* , and they returne him both those in gold : <sup>y</sup> to imply, both that these judgments came out from God, and that they did gladly give him the glory of that whereof he gave them the smart and shame.

Againe, let this patient our hearts under any affliction, that it's God that inflicts it. It is the Lord, said *Eli*, let him doe what seemeth him good <sup>z</sup>. I was

*y 1 Sam. 6: 5.*

*Vſe. 4.*

*z 1 Sam. 3: 18*

<sup>a</sup> Psal. 39.

<sup>b</sup> Ps. 59. 1.

Pater est. Si  
pater non es  
This cooled  
the boylng  
rage of the  
young man  
in Teuchee.

<sup>c</sup> Lam 3. 27.

<sup>d</sup> Psal. 131. 5.

was dumb, I opened not my mouth, saith David, because it was thy doing <sup>a</sup>. God (he was sure) as he might doe what he pleased with him, so he woulde never over-doe: his hand shoulde not be further stretcht out to smite then to save <sup>b</sup>; and therefore he sets downe himselfe with that consideration. Goe ye now, and doe likewise. Say to your selues, shall I not drinke of the cup, that my father hath put into my hands? stand under the croffe that he hath laid on my shoulders? stoope unto the yoke that he hath hang'd on my necke <sup>c</sup>? This is to fall bencath the stirrop of Reason: for the oxe knoweth his owner, and holds downe his hornes to the yoke he pitts upon him. Yea, beares and lyons take blowes from their keepers, and shall not I from the keeper of his Israel <sup>d</sup>? If I contend with my Maker, worse

worse will come of it. I cannot ward off his blow, nor mott my self up against his fire. The dint of his indignation and displeasure I am never able to avoid or abide. What then should I rather doe, then with meekenesse and silence buckle and bow under his hand? and not make my crosses heavier then God makes them by impatience and frowardnesse. I see the bird in a gin, the fish upon the hooke, the faster shee strives, the firmer she sticks. The child under his fathers rod the more he struggles, the more stripes he gets. If he reach at the rod, he shall have enough of it: if he grumble and growle he is taken up againe. God will not give his over, till he hath broken their stomachs, and made them kisse the rod, which the wicked bite, so adding impatience to their impenitence, and passive disobedience

Levius fit pa-  
tientia Quic-  
quid corage-  
re est nefas.  
*Hora.*

ence to their active.

Ob.

If God would take the rod into his owne hand, twould nothing so much trouble me : but he puts me into such mens hands as satanically hate mee, & are diavelishly bent against me.

*e Psal. 38. 2.*  
Homo homini  
demon.

Sol

This is as if the child should say ; If I might chooife my rod, I would not care to be whipt : or the condemn'd Noble-man, if I might chuse mine executioner , I could be content to lose my head. What are our Enemies but Gods officers that can doe no more then *is given them from above f?* Gods Masons, to hew us here in the mount, that we may be as the *polished corners of the Temple g:* Gods scullions, to scour up the vessells of his household, that they may be meete for the masters use. Let them alone ( hardly ) with their office (*they are but the men*

*f Job. 19. 11.*

*g Psal. 144. 12*

*hPsal.17.14.*

men of Gods hand,) <sup>h</sup> and looke up to the master that sets them aworke : rail not at the hangman, but run to the Judge. This will make thee lay thy hand on thy mouth, when thou art chafing ripe, and ready to rave against the instrument ; to consider, that those that molest or maligne us either with violent hands , or virulent tongues, they are set aworke by Gods good providence for our triall and exercise : and therefore to let fly at them is to let fly at God himselfe. This will coole a man better then the repeating of the *Greeke Alphabet*, or any such remedy as the morall Sages minister unto us. This thing is proceeded of the Lord, we cannot therefore lay neither good nor evill. *Gen.*

24. 50.

Lately here's matter of comfort under whatsover crosses : to consider that they *come not*  
*out*

*Vse 5.*

i Job 5.6.

k Jer. 10.24.

out of the dust, grow not out of the ground <sup>i</sup>, befall us not as it happens, or as our enemies would have it : but are sent us in by a father, as tokens of his love, and seals of our sonship. God hath not onely in a generall manner preordained our afflictions, and left all the rest to be disposed of by chance and fortune : but specially ordeth and ruleth them with his most wise, just, and gracious providence, both for manner, measure and continuance ; making them ever, as inferiour causes serve for his supreme ends, which are his owne glory, and our salvation. Afflicted then we shall be, (for as no parent corrects another mans child, so no good parent but corrects his owne) but yet in judgment, not in fury <sup>k</sup> : neither so little as we would, nor so much as we might : but so much only as our heavenly fa-

ther

ther shall see meete. Who being *onely wise*, and withall very good, will not tempt us above what we are able<sup>i</sup>: but proportioning the burthen to the backe, and the stroke to the strength of him that beares it, he will spare us as a man spares his owne sonne that serveth him<sup>m</sup>. The skilfull Armourer trieth not an ordinary peece with musket shot: the wise Lapidary brings not his softer stones to the stithy. The good husband turnes not the wheele upon his Cummin, nor his flaire upon his Fitches. But the Fitches are beaten out with a staffe, and the Cummin with a rod. For why? his God doth instruct him to discretion, and doth teach him<sup>n</sup>. Now the argument holds good from the taught to the teacher: such a teacher especially as is not onely wonder-

*1 Cor. 10.13.*

*in Mal. 3.17.*

*n Isa. 28. 26.  
27. 29.*

o *Esay 5. 6.*

p *Esay 48. 10.*

q *Mal. 3. 2.*

r *Esay 31. 9,*  
*et ult. &c.*

s *Esay 43. 2.*

wonderfull in counsell, but excellent in working. And how is that? wherein stands the excellent worke of this wonderfull Counsellour? Heare it from the same mouth; Behold, *I have refined thee, but not as Silver* p! because, having in them more drosse than good oare; that is, more corruption than grace; they would soone have beene consumed in this fiery triall. Which to prevent, the Prophet *Malachie* tells us, that God sits downe by the fire q to tend it, and to look to his Saints. Or, if he be upon any occasion urged to be absent, the Prophet *Esay* saith, *Hee flies and returnes* r: yea, himselfe goeth with them into the fire s, using care, and taking course, that their heat be not too great, nor their abode therein so long, as that any graine of grace should be lost, but rather refined and enhanc'd, by a far-

a farther partaking of his Holiness<sup>t</sup>. But I haften.

*As many as I love, I rebuke and chasten.* Afflictions, then, are Gods Love-tokens. That's a second point issuing from the words. This was a Doctrine preach't by *Salomon*<sup>u</sup> of old, and prest after him (in so many words) by the Author to the *Hebrews*, with an addition, that *Hee scourgeth every Son whom hee receiveth*<sup>x</sup>: I, and he shall take it for a favour too: for, *If yee endure chastening, faith hee, God dealeth with you as with Sons: for what Son is hee whom the Father chassteneth not?* That's the Apostles first Reason there, and shall bee ours (for where can we have a better?)

Corrections then are pledges of our Adoption, and badges of our Sonship. One Son God had without sinne, but none without sorrow. Christ the

natu-

<sup>t</sup> Heb. 12.10.

Doctr. 2.

<sup>u</sup> Prov. 3. 11.

<sup>x</sup> Heb. 12.6.

Ver. 7.

Reas. 1.

Soli enim  
παῦτες  
παύτερον  
του.

y *Esay 53. 5.*

<sup>a</sup> Ibid.

<sup>a</sup> *Heb. 2. 10.*

The vessels,  
and instru-  
ments of the  
Sanctuary  
were of bea-  
ten gold.

<sup>b</sup> *Philip. 3. 10.*

naturall Son , though he were  
*sine corruptione* , without cor-  
ruption, yet not *sine correptione* ,  
without correction ; for , *The*  
*chastisement of our peace was*  
*upon him* <sup>y</sup> : and though hee  
were *sine flagitio* , without a  
crime , yet not *sine flagello* ,  
without a scourge ; for , *By his*  
*stripes wee were healed* <sup>a</sup> . The  
captaine of our Salvation , by  
being *Consecrated through af-*  
*flictions* , *brought many Sons to*  
*glory* <sup>a</sup> : conform'd we are by  
sufferings to the image of his  
Sonne , *Rom. 8. 29.* that hee  
might be the first-born among  
many Brethren . For as two  
pieces of Iron cannot bee so  
soundly foldred , and made fast  
one to another , but by beating  
them both together in the fire :  
so , neither can Christ and his  
Brethren be so neerly united ,  
and fast affected but by fellow-  
ship of his sufferings <sup>b</sup> , whiles  
they suffer together , that they  
may

may be glorified together <sup>c</sup>.

But secondly, (for the Apostle proceeds in his Argument)

*By subjecting our selves to the Father of spirits*, in his corrections we live <sup>d</sup>. Now life (in any sense) is a sweet mercie, a deere indulgence, a precious pledge of Gods singular love: for where he loves most, there he commands the blessing, even life for evermore <sup>e</sup>. Therefore,

*Abraham*, when he would beg the greatest boone for his beloved Son, *Oh*, saith he: *that bee might live in thy sight f*. He that findeth mee, findeth life, saith wisdom <sup>g</sup>.

But where, and in what way is she to be found? *Corrections of instructions are the way of life h*. How can a naturall Father better seale up his love to his child, than by saving his life? and how is that done sooner than by a seasonable and mercifull use of the rod? for by nurtur-

<sup>c Rom. 8. 17.</sup>

<sup>Reas. 2.</sup>

<sup>d Heb. 12. 9.</sup>

<sup>e Psal. 133.  
vts.</sup>

<sup>f Gen. 17. 18.</sup>

<sup>g Prov. 8. 35.</sup>

<sup>h Prov. 6. 23.</sup>

i Pro.23.13.

14.

k Ioh.7.53.

1 Ezech.18.31.

ring him betime, he may keep him from the gallowes. If thou beatest him with thy rod, saith Salomon, he shall not die<sup>i</sup>. And againe, thou shalt beat him with the rod, and shalt deliver his soule from hell. Semblably, the father of spirits, when he would shew his love to his untoward child, whips him till he bleeds, bloods him till he faints and swoones againe sometimes; that he may let out his ill humours, and make him whole every whit<sup>k</sup>, doe a perfect cure upon his soule, make it rewarne and live, for why should any dy in Gods house of Israel<sup>l</sup>? There are centuries of diseases lying in wait for mans precious life, but far more for his soule. There is the tympany of pride, the dropsy of covetousnesse, the fever of ambition, the frenzy of passion, the consumption of envy, the epileptie of Apostacy, the

the lethargy of security, the plague of discontent, &c Now affliction is Gods *Ca holicon*, the croſſe is the cure of them all. *Geherit* tells the praises of his ſevere master to King *Iehoram*<sup>m</sup>. Whence ſome conjeſture, that his leproſy made him cleare, that his white fore-head made him a white ſoule, that his diſeaſe cured him. See this further ſet forth, *Job.* 33. 14. to 31.

Thirdly, the fathers of our flesh though they love us well enough, yet they *verely correct us for their pleasure*: to eaſe their ſtomacks, vent their choller, diſcharge themſelves of that diſpleaſure they have conceived againſt us. Not ſo the Lord: *fury is not in me*<sup>n</sup>, ſaith he, he is ſlow to anger and of great patience, and quickly repents him of the evill<sup>o</sup>. It is certainly a fearefull thing to fall into the punishing hands

C 2 of

*m 2 King. 8.4.3  
Periſſem niſi  
peruilem.*

*Reas. 3.*

*n Eſay 27. 4.*

*o Pſal. 103.8.*

P Heb.10. 31.

q Psal.90.11.

r Lam.3.33.  
s Eze.28.21.  
Vim Deo fa-  
cimus iniqui-  
tibus no-  
stris : prope  
est ut cum  
non permitta-  
mus ut parcat.  
*Salviari.*

t Dens.8.5.

u Hos.11.8.  
Ier.31.19.20.

of the living God P : for who knoweth the power of his wrath q ? but so the Saints doe never : For as he afflicts not willingly r , tis his worke, bis strange worke s ? (We might, if we were oughts, live all the dayes of our life in his house, and not so much as feele the weight of his hand) so when he must doe it, (as no remedy but he must, otherwhiles, to his griefe) he nurtureth us as a father doth his owne sonne t . First, he stands and melts over us, and oh that he might not doe it : How shall I give thee up *Ephraim* ? how shall I deliver thee *Israel* ? how shall I make thee as *Admah* ? how shall I set thee as *Zeboim* ? my heart is turn'd within me, my repentings are kindled together u . There's all the pleasure he takes in correcting us. Then, when he hath us under hand, in the very midst of judgment he remembers

remembers mercy <sup>x</sup>. In humbling us, he remembreth us, for his mercy endureth for ever <sup>y</sup>. The same hand that strikes us, supports us under the strokes. God dealeth by us as Joseph by his brethren : he lookt sterne, and spake harsh, but in the meane while gave them meate without money, and sent them away in peace and with comfort.

Lastly, as he corrects us not for any pleasure to himselfe, so for greatest profit to us. For, first, he hereby makes us partakers of his holiness here. Secondly, fills us with the peaceable fruits of righteousness in heaven. First, then he chastens us that he may impart unto us of his holiness : and that first by removing the impediments. For, by this shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin <sup>z</sup>. He plowes upon our backe,

<sup>x</sup> Hab. 3.2.

<sup>y</sup> Psal 136 23  
Sit licet in na-  
tos facies au-  
stera paren-  
tum.  
Mens tamen.  
aqua manet--

Reas. 4.

ver.

Retentio ex-  
clementorum  
est parens  
morborum.

<sup>z</sup> Isay 27.9.

a *Psal. 129.3.*b *Hes. 10. 13.*

Non quod af-  
flictione pro-  
prie sanctifi-  
cent sed ad  
minicula sunt  
ad tantæ sanc-  
tificationem. *Lxx.*

c *Jam. 1. 4.**Tatrenus.*d : *Tim. 4. 8.*

and makes long his furrowes <sup>a</sup>,  
that the weeds being killed,  
and the ground fitted for seede,  
*we may sow in righaconsnesse,*  
*and so reape in mercy* <sup>b</sup>. Secondly,  
He gives us by affliction the  
exercise, proofe, and increase of  
faith, hope, and charity : to-  
gether with sundry other prin-  
cipall graces ; working by  
them experience and patience,  
which serve for the beautify-  
ing, and perfecting of a Chris-  
tian. For let *patience have her*  
*perfet worke*, saith St. *James* <sup>c</sup> :  
intimating, that he is but an  
imperfect Christian, that wants  
patience ; a very little childe  
in Gods houle (if any at all)  
that cannot beare the rod.  
Thus he makes us partakers of  
his holiness. And so he doth  
of his happiness too, called  
here (as some judicious inter-  
pret it) the quiet fruits of  
righteousnesse ; as elsewhere, the  
crownes of righteousness <sup>d</sup>, the  
crownes

c Rev. 3.10.

f 2 Cor. 4.17.

g Rom. 8.18.  
 Quod nalis  
 praesentibus  
 durius depri-  
 mer, eò de  
 futuris gaudi-  
 is certius pre-  
 sumo. Greg.

crownē of life<sup>e</sup>, the weight of glory, that farre-most-excellent exceeding and eternall weight of glory<sup>f</sup>, wrought out unto us by the afflictions of this life: which being light and momentary are not worthy to be reckon'd<sup>g</sup>, therefore, nay, not to be named in the same day with the glory that shal be revealed at that day. Adde hereunto, that by our crosses sanctified, weight is added to our crownē of blisse, sith according to the measure of our afflictions God meteth unto us of his graces, that we may be able to beare them: and according to the measure of our graces, he proportioneth our glory and future happiness.

But is this so, that afflictions are Gods love-tokens? how fowly then are they mistaken, that take them for testimonies of his wrath, and effects of his disfavour. And yet

Vſe. I.

*Gen. 15. 12.**Exod. 17. 7.**k Judg. 6. 12.**13  
Psal. 7. 7.  
Bucholerus.**Lam. 3. 18.  
19.*

this was *Abrahams* error in the want of an heyre of his owne body. When God had said unto him, Feare not *Abraham*: I am thy shield, and thine exceeding great reward; *Lord God*, saith he, what wilt thou give me, seeing I goe childlesse <sup>h</sup>, &c. This also was the peoples weakenesse in the want of water. *Is God say they amongst us*<sup>i</sup>? as if that could not be, and they athirst. So *Gideon* in the invasion of the *Midianites*. *The Lord*, saith the Angell, is with thee, thou valiant man. But *Gideon* said unto him, *Oh my Lord*, if the *Lord* be with us, why then is all this befallen us<sup>k</sup>? The like we may say of *David* in that melancholly psalme of his, as one calls it; and the whole Church in that her dolefull ditty; *I said, my hope, and my strength is perished from the Lord, remembraing mine afflictions*

*etions and my misery, the wormwood, and the gall.* I, but who put in that wormwood and gall (might one have replied) into Gods cup ? 'twas never, sure, of his tempering ; that's an ingredient of your owne addition. 'Tis true, there is a cup in the hands of the Lord, and the wine thereof is red, and full of mixture. But what ? shall all taste alike of Gods cup ? No , no , the Saints doe onely sip of the top ; they drinke onely so much of it as is cleare and sweete, in comparison : but *the dregs thereof, the wicked of the earth shall wring them out, and drinke them up*<sup>m</sup> : say there be some bitterness in that we suffer (as no affliction, for the present, is joyous but grievous <sup>n</sup>,) yet bitter potions bring on sweete health : and it is in great love, no doubt, (however it be taken,) that the tender father me-

Illud sollem  
quod suavius  
est et limpi-  
dius.

<sup>m</sup> Psal. 75.8

<sup>n</sup> Heb. 12. 11.

*o 1 Cor. 11.*

dicines his child for the wormes, gives him aloes, or the like: The child cries out as if he were kild, sputters and kecks as if he were poyson'd; yet still the fathers love is never the lesse: no more is Gods, for the gall he gives us. It is not fury but mercy that ~~lets~~ God aworle in this kinde. *We are judg'd of the Lord, that we may not be condemned with the world.* Now to make that an argument of his hatred that he intends for an instance of his love, what can be more absurd and provoking? How would you take such usage at the hands of your children? If they should make such awkward and unkind constructions, when you physicke them for their good: or, if neede so require, apply sharpe corrosives, or hot irons to their flesh? How could you take it, I say, if they should exclaime or but mut-

mutter; my father hateth me,  
is weary of my company, de-  
sires my death, seekes to rid  
me out of the world? would  
it not gall you to be so much  
mistaken? And what shall  
God doe, thinke you? espe-  
cially, since herein we close  
with the Devill, and take part  
with him, against our owne  
soules. His worke is to accuse  
God to man (as he did to our  
first parents in Paradise) as if  
he envied man the best estate;  
and of very hatred holds him  
to hardship, and feeds him (as  
*Ahab* did *Michaiah* whom  
he loved not) with the bread  
of affliction, and water of adver-  
sity. Thus he suggested to *Iob*  
by his wife and three freinds;  
leaving him his tongue un-  
toucht (when all his body be-  
sides, was but one great botch)  
as hoping that he, would there-  
with have curs'd God and dyed P,  
or charg'd him with folly and  
cruel-

Non est argu-  
mentum aver-  
si dei, quem-  
admodum di-  
abolus inter-  
pretatur: sed  
potius pater-  
nx ipsius be-  
nevolentie.  
*Lavat in Pro.*  
3. 11.

*Chrysost.*  
Toxim est pro-  
vulnere cor-  
pus.  
*P Iob. 1. u. 12.*

*q Matth. 4.*

*1 Heb. 12. 5. 6.*  
Non ita beatum paulum  
puto quod in  
celum raptus  
quam quod in  
carcerem  
concessis.  
*Cbrysoft. in*  
*Eph. 3. 1.*

*1 Job. 3. 33.*

*t Phil. 1. 29.*  
A& & mo-  
m. in pag. 1565

cruelty P. So the tempter would faine have perswaded our Saviour, that he was no sonne of God, because he was afflicted with hunger q. But against this temptation, forget not the consolation, which speakest unto you as unto children; my sonne, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth he chaffeneth<sup>r</sup> &c. whence the Apostle reckons affliction amongst Gods honoraries, and tokens of respect: for, To you it is given faith he, not only to beleieve (though that's a great matter for he that believeth hath set to his seale that God is true<sup>s</sup>, hath subserib'd to his truth, and given him a testimony) but also to suffer<sup>t</sup>: which (saith Father Latymer) is the greatest promotion that God gives in this world. Job (good man) cannot but admire

mine at it, that God should make so much account of man, should so magnifie and dignifie him, as to thinke him worth the melting, though it be every morning, and trying, though it be every moment.

*Job. 7. 17. 18.*

Secondly, here hence issuingeth a double Instruction, and you shall have it in the Apostles owne words. *My son despisest thou the chastening of the Lord,* that's the first: *neither faint when thou art rebuked;* that's a second. This is the Apostles owne use of this point (after *Solomon*) and this is as good an use as we can put it to.

*Vse. 2.*

*v. Heb. 12. 5.*

First then, beware you despise not Gods correction; count it not an ordinary thing, a light matter, a common occurrence, such as comes and goes as the raine on our clothes which after a while dries up, and

I.  
ונְסָרֵךְ  
*Targum.*  
, נְסָרֵךְ

ολιγωρεῖ  
Heb. 12. 5.

and all is as before. This is to elevate, and set light by Gods love-tokens, to vilipend and undervalue his kindnesses, to make no repute nor reckoning of his gracious expressions, and dearest indulgences : whilst we thus lay them at our heeles, and cast them into by-corners, as things not worth our carefull keeping, or kinde acceptance.

To helpe against this extreme : Consider first , that affliction *commith not out of the dust*, no not the least and lightest that doth befall us : but though *Man be borne to trouble as the spurke to fly upward*, yet every *Job will seeke unto God* as the authour , and purposelly to breedre true remorse in himselfe<sup>x</sup> : and every *Naomi* (in case of personall sicknesse or death of friends) will say, *the hand of the Lord is gone out against me*<sup>y</sup> : and every *Israelite* indeede

<sup>x</sup> Job. 5. 6.  
7. 8.

<sup>y</sup> Ruth. 1. 13

indeede collect, are not these evils come upon us because our God is not with us? For neither is it for nought (in the second place) that God afflicts : but ever there is some *Achan* in the army, some *Sheba* in the towne, some *Jonas* in the ship, some distemper, I meane, in the soule, some disorder in the life, that God would have removed, and remedied. Thirdly, that he keepes count how oft he afflicts us, and what good use we make of his hand.

*2. Deus. 31.17*

*Amos. 4.5.6.7.*

Now shall God count our crosses, and we contemne them? shall he number our lashes, and we neglect them? shall he lay them on in love for our good, and we beare them off with head and shoulders, least they should doe us good? The hypocrite, saith *Elisha*, crieth not when God binds him, and doth therefore  
beape

*a Job. 36. 11.**b 1 Sam. 2. 9.**c Esa. 50. 10.**d Jer. 10. 19.**e Lev. 26.*

heape up wrath <sup>a</sup>. The wicked, saith holy *Hannah*, are silent in darkenesse <sup>b</sup>, and shall therefore lie downe in sorrow <sup>c</sup>: they shuffle over their crosses, and make some sorry shift to rub thorough them, and thinke to weare them out as well as they can. Such were those in *Ieremy*, *woe is me for my hurt, my wound is grievous*. There's their moane at first, but what after a while of pawsing? *Truely this is my grieve and I must beare it* <sup>d</sup>. As who shou'd say: There's no remedy; 'tis that we all must looke for, to have crosses while weare here, when things are at worst they'lle mend againe: such and such haue suffer'd the very same, and done well enough, and so I hope shall I. God complaines oft of this stupidi-ty, and senselessenesse in his people, and threatneth it fore with a succession of crosses <sup>e</sup>; seven

seven more and seven more,  
and seven to that, to the con-  
version of his owne, and the  
confusion of his enemies : for  
is it fit that he should cast  
downe the bucklers first ? No:  
he is too wise, and too strong,  
to be overcome, or wearied out  
by any meanes but strong pray-  
er and humble yeeldance under  
his mighty hand. Looke to it  
therefore ( I charge you ) or  
looke for a worse matter. God  
hath his rods sticking in every  
corner of the house : yea he  
hath a swinging rod for them  
that will not mend with a  
twig : or if a rod will not doe,  
he will take up his staffe : or  
if that serve not the turne, he  
hath scourges and scorpions.  
'Tis sure, if he take us once in  
hand, he'le master us, and make  
us returne to him that smites us,  
or ere he give us over. Take  
heed therefore we be not of  
those fooles that will not  
grow

f Pro. 27. 22.

g Pro. 33. 35.

h 1 Sam 25.  
37.

Crucem ala-  
cres concen-  
dan us. Dul-  
ces sunt clavi,  
tan eis valde  
acebi Nas-  
anç.

grow wiser though brayd in a  
morter f: of the fedrunkards that  
are strucken, and finde it not;  
beaten againe, & feele it not g:  
of those Stoicks (stocks rather  
you may stile the) that, count it  
a vertue to stand out all crosseſſes,  
and not be stirr'd thereat : that  
thinke if they may ſcape afflictions,  
tis well; as if not, tis a delti-  
y, they muſt beare it, they were  
borne to it : & ſo as beaſts or ra-  
ther as blocks h they lyē under  
their burden: & account it g rea-  
teſt valour to make leaſt ado, &  
lay it as little as may be to hart.  
But this is to crosse God, who  
intends n̄c ſhould take up their  
crosse, not treade upon it : car-  
ry it on their backs, not make  
a fire of it ; be active in carrying  
it, and doe it cheerfully,  
not because they can neither  
will nor choose : be ſensible of  
the weight of it, and not runne  
away with it as Sampſon did  
with the gates of Gaza. I tell  
you

you, there's no standing before  
a lyon when he roareth: ther's  
no bearing up our fayles in a  
tempest, when it rageth, nor  
contesting with soveraignty,  
no resisting omnipotency. If  
ye meane to be Kings Sonnes,  
ye must bring him the fore-  
skins of an hundred *Philistims*,  
shew him the fruit of our for-  
mer suff rings. For other wise,  
he will construe it for a con-  
tempt, and standing over us  
with his great rod, twinge us  
soundly, and lay at every lash,  
heare ye the rod, and who hath  
apointed it <sup>k</sup>. God tells his  
revolted people by *Hosea*, he  
will first be a moth to wast  
them by some lighter affliction:  
if that affect not, he will  
be a worme to rot them, then  
a lyon to teare them, and last  
of all, withdraw himself from  
having to doe with them, *till*  
*they see their sin, and seeke his*  
*face*, Hos. 5. 12. 13. 14. 15.

i Amos. 3. 8.

k Mis. 6. 9.

A

V P N

Spinae nomen  
hinc deduci-  
tur: Vnde  
Kabvenaki  
locum hunc  
exponit, Ne  
ejus castiga-  
tiones ut spi-  
nas quasdam  
existines tibi  
molestias.

*Psal. 73:13.*

*1 Hof. 2. 6.*

A second lesson the Wiseman takes us out from this point, is, *Neither be weary of his correction*: that is, (as the word imports, and the Apostle interprets it) fret not at it, faint not under it. Far be it from thee, to repent thee ever of thy repentance vwith *David* in a passion; or to wish thy selfe eas'd of those Love-tokens, which thou feelest as thornes in thine eyes; and therefore startlest; and as pricks in thy sides, and therefore winchelt. This is to make an ill-construction of Gods kindnesse, as if hee meant to kill thee therewith: and to upbraid him with his *Mercies*, as if they were *Cruelties*. Hee hedgeth us about with his thornes<sup>1</sup>, that hee may keepe us within compasse: hee pricks us with his briars, that hee may let out our ill humours. Oh happy thornes of tribulation, that open

open a veine for Sin to gush out at ! Onely, let us not rage at the Surgeon as mad-men , nor swoone under his hand as milke-sops ; but frame to a peaceable and patient behaviour ; chiding our hearts when wee feele them fret , and shaming our selves when we find them faint . *Why art thou cast downe , my soule , and why art thou disquieted within mee <sup>m</sup> ? Why doſt thou cry aloud ? is there no king in thee ? is not the first dominion come unto thee ? is thy Counſellour perished <sup>n</sup> ? Surely , if (amidſt ſo many privileges) thou faint in the day of adverſitie , thy strength is but ſmall <sup>o</sup> . Looke thorow the Cloud , and ſee the Sun-shine of comfort on the other ſide . The time ſhall come , when thou ſhalt ſee and ſay , That it was in ver y Faithfulneſſe , nay , in ver y Love , that God afflicteth thee <sup>p</sup> : and that all things ( even affli- ctions*

<sup>m</sup> Psal. 43.

<sup>n</sup> Mic. 4.8.9.

<sup>o</sup> Pro. 24.10

<sup>p</sup> Psal. 119.75

Y P N

Spina nomen  
hinc deduci-  
tur : Vnde  
Kabvenaki  
locum hunc  
exponit, Ne  
ejus castiga-  
tiones ut spi-  
nas quasdam  
existimes tibi  
molestias.  
*Psal. 73.13.*

*1 Hes. 2. 6.*

A second lesson the Wiseman takes us out from this point, is, *Neither be weary of his correction*: that is, (as the word imports, and the Apostle interprets it) fret not at it, faint not under it. Far be it from thee, to repent thee ever of thy repentance vwith *David* in a passion; or to wish thy self eas'd of those Love-tokens, which thou feelest as thornes in thine eyes, and therefore startlest; and as pricks in thy sides, and therefore winchelst. This is to make an ill-construction of Gods kindnessse, as if hee meant to kill thee therewith: and to upbraid him with his *Mercies*, as if they were *Cruelties*. Hee hedgeth us about with his thornes<sup>1</sup>, that hee may keepe us within compasse: hee pricks us with his briars, that hee may let out our ill humours. Oh happy thornes of tribulation, that open

open a veine for Sin to gush out at ! Onely, let us not rage at the Surgeon as mad-men , nor swoone under his hand as milke-sops ; but frame to a peaceable and patient behaviour ; chiding our hearts when wee feele them fret , and shaming our selves when we find them faint. *Why art thou cast downe , my soule , and why art thou disquieted within mee <sup>m</sup> ? Why doſt thou cry aloud ? is there no king in thee ? is not the first dominion come unto thee ? is thy Counſellour perished <sup>n</sup> ? surely , if (amidſt ſo many privileges) thou faint in the day of adverſtie , thy strength is but ſmall <sup>o</sup> . Looke thorow the Cloud , and ſee the Sun-shine of comfort on the other ſide . The time ſhall come , when thou ſhalt ſee and ſay , That it was in very Faithfulneſſe , nay , in very Love , that God afflicteth thee <sup>p</sup> : and that all things ( even afli- ctions*

<sup>m</sup> Psal. 43.

<sup>n</sup> Mic. 4.8.9.

<sup>o</sup> Pro. 24.10

<sup>p</sup> Psal. 119.75

*q Rem. 8. 18.*  
*ouvegezi.*

*Ex Cor. 10. 10.*

*Ezey 1. 25.*

ctions too) doe concur and co-operate to our greatest good ; such as wee would not have wanted for any good. *Be not ye* therefore *Murmurers* , neither be faint in your minds ; but call up your spirits , and fortifie your hearts against whatsoever discouragements. For your help herein ;

First , consider the good end God aimes at , and attaines to in all our afflictions ; which is to humble us in the sense of our Sins ; to give us proofe and ex-perience of his power and love in preserving us in them , and delivering us out of them ; to purge out our drosse , and take away our Tinne ; to greatern our Graces , and by making them more active and stirring , to make us more able unto , and abundant in , every good word and worke. God by affliction separates the Sin that he hates , from the Son that hee loves : and

and keeps him by these thorns, that hee breake not over into Satans pleasant pastures, which would fat him indeed, but to the slaughter. And albeit wee cannot, for present, perceive any such benefit, but the contrary; yet wait a while, till God hath brought both ends together, and you shall subscribe to this truth. A Torch burnes after a while, the better for beating; a yong Tree settles the faster for shaking: Gods Vines beare the better for bleeding; his Spices smell the sweeter for powning; his Gold lookes the brighter for scowring. Hee that knowes our frame, knowes that wee are best when wee are worst, and live holiest vwhen we dye fastest; and therefore frames his dealing to our disposition, and seekes not so much how to please us, as to profit us.

Secondly, set thy selfe to remem-

*Vlricus Dux  
Wurtembergi-  
cus, Anno  
1519. & Sue-  
via Confede-  
ratus ducatu  
pellitur. Exul  
ad Philipp:  
Hassia Lan-  
grav: confu-  
git-- Ut sibi  
exilium leve  
diceret, &  
patria posses-  
sionem; si  
Evangelij lu-  
ce caendum  
fuerit, pro  
damno repu-  
tarer Sculter:  
Annal. p. 419.*

*¶ E/ay 66. 11.*

*¶ Psal. 27. 13.  
Psal. 19. 72.*

*u Psal. 73. 17.*

remember the consolations of the Scriptures: And first, the precious promises, those *brests* of *Consolation*<sup>t</sup> which wee are bid to sucke, nay to oppresse, till we get out the sweetnesse. Doe as the little Bee doth, she will not off the flower, till she hath made somewhat of it. Had it not been for this *Aqua cœlestis*, *David* had surely fainted in his affliction<sup>c</sup>: but this good word from heaven fetcht him againe, when hee was ready to sinke. And another time, when he had reason'd himselfe out of all patience, at the prosperity of the wicked, and his owne harder condition; hee went into the house of God, and (by perusall of the promises) he received satisfaction and settlement<sup>u</sup>. Secondly, the examples recorded in Gods Booke on purpose, that wee through patience, and comfort of the Scriptures, might have hope.

x *Ram. 15. 4.*

y *Job 1.*

z *Psal. 119.*

a *Iers. 10.*

Aug.

Anno 1503.  
Frederico kle-  
ctori Saxonie  
nascenti vila  
est in dorio  
civis aureo  
colore fulges  
&c. futuri cui  
fati omen ex  
alvo materna  
fecum tubit.  
*Bischolerus*  
*in Chronol.*

hope<sup>x</sup>. There you shall find *Job* blessing the time that ever hee was corrected <sup>y</sup>: *David* acknowledging, that it was good for him that hee was afflicted <sup>z</sup>: *Jeremy* praying for it, as a good thing he needed <sup>a</sup>: a whole Church-full of people voting the same way, *Lam. 3.*

27. *Lazarns* (though Christ's bosome-friend) labouring under a mortall disease, and many soules cured, and gained to Christ by his sicknesse. *Behold,* said sh<sup>e</sup>, *he whom thou lovest, is sick.* *Job. 11. Si amatur, faith one,* quomodo infirmatur? If loved of Christ, how comes he to be sicke? well enough: It's nothing new, for Gods best belov'd to be much afflicted. *Qui non est Crucianus, non est Christianus*, faith *Luther*, Ther's not a Christian that carries not his Croſſe. Nay, looke into the eleventh of the *Hebreus*, and yee shall see, that none out of

D the

the place of torment , have suffered more than Gods dearest Saints. Wherefore , lift up the hands which hang downe , and the feeble knees : and (sith you run with so good company , and upon so good encouragement ) run with patience , the race that is set before you . There's nothing betalls us , but hath befallen our betters afore us.

*a Hebr. 12.1.*

Thirdly , Walke by faith , not by sense , *a Cor. 5.7.* and know , that Grace to stand in affliction , and to gaine by it , is better than freedome or deliverance . 'Tis sure , that a crosse sanctified , scares us , more than hurts us : for it brings us word , that we are such , as being loved of God , are called according to his purpose *a* : Onely , looke not to the things that are seane , with the eye of sense : but , at the things that are not seane *b* ; but by the eye of faith : the pro-

Sapiens opinione quam re laboramus.  
*Senec. ep. 13.*

*a Rom. 8.28.*

*b 2 Cor. 4.18*

property whereof, is to believe what God saith, though sense contradict it never so much; and to beare a man up above all afflictions, as blowne bladders swim aloft all vwater. Here then, silence your Reason, and exalt your Faith; conclude, if you be one of Gods, whatever your affliction be (how pressing or piercing soever) it is shot in love, as *Ionathans* arrows, to warne you, not to wound you; to bid you scape for your life, vwith *David*, sith *Saul*, the devils vvill, is your utter destruction. And although you cannot yet vwell see, howv, *Out of this Eater, can come meat*<sup>c</sup>, &c. yet you shall see shortly, that God humbleth and proveth you, to doe you good in your latter end<sup>d</sup>. Say then to thine affliction, in th: language of Faith, as *Iehoram* to *Iehu*, *Is it Peace?* then march as furiously

*c Iude. 14.14.*

*d Dent. 8.16.*

ouly as thou wilt. Comest thou in love? ride on, because of the word of Truth: for thou art a good messenger; and bringest good tidings. Hee vwill not faile, in his good time, to make thee good unto mee, who is good, and doeth good <sup>c</sup> to all that trust in his goodness before the Sons of men. Meane vwhile, I vwill vwait patiently on him that waites to doe mee good, and should I dye in the vwaiting condition? yet, Blessed (saith the Prophet there) are all they that wait for him, Esay 30. 18.

Vse 3.

E Rom. 5.3.

Lastly, here's a vword of Comfort to all Gods afflicted, to consider, whence it is that he rebukes and chastens them: namely, out of his tender love, and respect to their soules. This should make us to rejoice in tribulation <sup>f</sup>, yea, to over-abound exceedingly with joy.

joy §. Such an exuberancie of joy, as should breake forth into thankfulness ; not so much for the afflictions themselves , (for in their owne nature, certainly , they are evils , *Prov. 15. 15.* and strong temptations to Sin , *Iam. 1. 2.* they are also fruits of Sin , and part of the curse) as for the love of God to us in Christ , altering their property , *Gen. 50. 20.* and turning these curses into crosies , that I say not blessings , and these testimonies of his wrath , into tokens of his love. The croffe of Christ , (like that Tree in *Exodus* , which *Moses* cast into *Marrab*) hath made the waters of afflictions , of bitter and loathsome , sweet and wholesome. Put them therefore upon the score of Gods favours , looke upon them as his Love-tokens , and be thankfull. Hereby we shall approve our selves Sons ,

D 3 and

§ 2 Cor. 7. 4.  
οὐαπεστο-  
ανουσας τὴν  
χαρὰν.

Christianoris  
propria virtus  
est, etiam in  
ijs qua adver-  
sa putantur,  
referre gra-  
tias. Hieron.  
in Eyp. 5.

and not Bastards ; Subjects of his love, and not objects of his hatred ; according to that in the Text,

*As many as I love, I rebuke and chasten.*

*Dogl. 3.*

Gods best beloved are much afflicted. This also is cleere from the Text, and hath the consent of other Scriptures : *The just man falleth seven times*, that is, often, saith *Salomon* : understand it chiefly of crosses and afflictions, as appeares both by the context and opposition, *Prov. 24. 16.* There are fixe troubles, and seven, out of which a good man may need deliverance, saith *Eliphaz*, *Iob 5. 19.* yea, *David* riseth yet higher, and tels us, that *Millions are the troubles of the Righteous*<sup>h</sup>; so the words may be read and rendred, *Psal 34.* And this you may see exemplified in righteous *Abel*, first: of whose gifts, though God him-

*In Psal 34. 19.*

*i Heb. 11.4.*

himselfe testified <sup>i</sup>, yet hee came to an unhappy and untimely end : besides , he was the first that ever tasted of death. After him *Noah* a most calamitous person as ever lived , as the Chronologer computes it. *Lot* had his righteous soule vexed from day to day by the uncleane *Sodomites*: *Abraham* had sore trials: and that boosome, wherein we all tooke to rest, was assaulted with diverse difficulties. *Few and evill were the dayes of Jacobs pilgrimage*, his whole life one continuuate affliction. What should I stand to tell you of *Joseph*, and *Job*, and *Moses*, and *David*, and *Paul*? The whole Church is for this cause called *a worme*. *Ez. 41.14.* and differenced from all other societies by this character, *Oh thou afflicted and tossed with tempest, that hast no comfort!* *Esay 54.11.* and yet Christ loved the

Vix milit per-  
suadeo homi-  
nem ex ho-  
mine miterio-  
rem natum  
esse, &c. *Func-*  
*cious Chronol.*

k Eph. 5.25.

l Heb. 2.

m Lam. 3.2.

n John 16.20,  
33.

Church and gave himselfe for it<sup>k</sup>. Christ himselfe, the head and husband of the Church, was consecrated by afflictions<sup>l</sup>; and from his cradle to his croffe he was the man that had seene affliction by the rod of Gods wrath<sup>m</sup>: and yet he was the beloved sonne in whom the father was well pleased. And as himselfe had his share in suffering (and a chiefe one too, for he had the worst of it, whiles he received the sting of sorrow into his owne person that we might be free) so he foretold it of all his, twice in one Chapter. *In the world ye shall have tribulation: And againe, yee shall weepe and mourne, but the world shall rejoice<sup>n</sup> &c.* And why his owne more then others?

Not for any delight he takes in their trouble (I must tell you) for he afflicts not willingly, nor grieves the children of men

men °. If he doe, 'tis to his owne griefe first, *Hos.* 11. 7, *Ier.* 31. 19. 20. In all their afflictions he is afflicted P. and if the toe of Christ's mysticall body be crush't in earth, the head cries out from heaven, *why hast thou me q?*

• *Lam.* 3. 33.

p *Esa.* 63.9.

*Ille dolet  
quoties cogit-  
tur esse ferox.*

q *Ars.* 9.4.

r s *Pet.* 2.24.

Neither is it secondly, to satisfie his justice upon them, for that's done already (once for all) by him who *bore our sins in his body on the tree*, suffering, the just for the unjust, and indenting for our freedom. See the articles of agreement fitly and fairely drawne out by himselfe, *Ioh.* 18. 8. If ye take me, let these goe their way. Gods acquittance we have to shew under his owne hand *Math. 3. This is my beloved Sonne, in whom I am well pleased.*

Neither yet thirdly, is it to shew his soveraignty, whereby, as absolute Lord of all, he

D 5                      might

*Exodus. 6. 4, 8.*  
*Rom. 9. 20.*

might doe with his owne as he will, and use his creatures at his pleasure <sup>t</sup>.

Nor lastly, is it merely (though mainly) for his owne glory- without any other respect, that he smites and chastiseth: but even then when he principally intends the promoting of his owne ends in it, as *Iob. 9. 3.* yet *semper aliquid subest*, there's something more in it then so, that moves him to doe it. And what may that be?

*Reas. I.*

First, himselfe hath decreed it, *Rom. 8. 29.* with *Luk. 24. 26. 1 Thes. 3. 3. 1 Pet. 2. 21.* why then shoulde wee be so strange at the matter, *1 Pet. 4. 11.* or startle at the mention, *Iob. 11. 8.* of that which we know was so long before determined, and is therefore inevitable?

*Reas. 2:*

Secondly, our sin deserueth it, first, sin imputed to us, *Adams* sin; secondly, sin inherent in us,

us, \* that *peccatum peccans* as the schooles tearme it, that common cause and impure seminary of sin, originall concupiscence : which the Heathen man also assignes for a cause of all our miseries. Thirdly, sin issuing from us : our omissions, commissions, faylings in the munner, which forasmuch as they exceede in number the haires of our head, what marvell if the best have their part in afflictions<sup>t</sup>? sith sin and punishment are inseparable companions ; they goe tyed together with chaines of Adamant, saith the Poet : like individuall twins they are borne together, live together, are atteneded the one by the other, as the body by the shadow : where sin is in the saddle, there punishment is on the crupper. Whence it is that the Hebrews have but one and the same word for them both : and blinde Nature

\* This root  
cannot bee  
pluckt up till  
we are trans-  
planted.

Πάντων οἱ  
αργοτίσαι  
κακῶν ἀπ-  
θανία διηγ.  
Timon apud  
Laertius.

<sup>t</sup> Psal. 40. 12.

Ifidore the  
Monke was  
out, that van-  
ted he had  
felt in himself  
no motion to  
sin for fortie  
yeare toge-  
ther.

Socrat.lib. 4.

u. *Isa. 1.7.*x. *Ad. 28.4.**Reas. 3.*y. *Ephes. 6.12.*z. *Gm. 49.17.*aa *Cor. 12.  
κολαριζ.*

ture prompted those Marriners, to demaund of the obnoxious Prophet *Ionah*, what evill haft thou done, " that the hand of thy God doth follow thee so close ? and thiose Barbarians to censure St. *Paul* for some murtherer, whom, though he had escaped the sea, yet vengeance suffered not to live x.

Thirdly, the world we live in occasioneth it ; a place made for trialls and temptations : for we wrestle not here against flesh and blood onely, but against principalities and powers &c y. Gods people tread so hard upon the Devills head, that he cannot but turne againe, bite them by the heeles, with *Dansadder* in the path z, mischieve them, I meane, as much as he may , that if they will needs goe to heaven, they may goe halting at least with *Jacob*, they may feele his fingers with *Paul* a, be sensible of his siftings with

with Peter b. Hence it is that our way to Gods kingdome is strawd with crosses, an afflicted way c; like that of Iona-than and his armour-bearer d, or that of Israel into the land of Canaan: because it lyes thorough the wilderness of this world, where we are sure to have tribulation e: it being to the faithfull christian not a paradise but a purgatory, not a place of pleasure but of pilgrimage, not of triumph, but of warfare, of confused noyse, and of garments rolled in blood f. What marvell then if in such a place as this, we meete with conflicts and counter-buffes from the Dragon and his an-gells, who hate us with a deadly hatred, as Cain did Abel, because our workes are better then theirs. Not to speake of that old enmity Gen. 3. (where begins the booke of the warres of the Lord's, such as shall still be in

b Luk. 22.31

c Mark. 7.17  
τεθλιψσιν  
η ὁδος.

d 1 Sam. 14.4

e John 16.31.

f Esa. 9.5.

Nunquam bel-  
la bonis, min-  
quam certa-  
mina defant:  
Et quocum  
certet mens  
pia semper  
habet.

g Num 21.14

in fighting , while the world shall be standing ) ever since which divine decree , *The unjust man is an abomination to the just , and hee that is upright in his way , is an abomination to the wicked*<sup>b.</sup> . — Wherunto may be added , that during our abode here ( such is humane condition ) although wee haue no troubles of our owne , yet should wee haue sorrow e-nough by compassionating others ; it being the usuall lot of Gods best children , to have their back-burden of both . See *Heb. 10. 32,33,34.*

*Rm. 4.*

Lastly , God afflicts his owne deare servants , for excellent ends and purposes ; both in regard of evill , and good . Evill , hee by afflictions partly preventeth , partly purgeth . Prevent hee doth , both evill of Sin first : for , should hee not take us in hand sometimes , hovv foolish , and froward would

would wee grow , yea , how wilde and vvicked ? What would not *Abimelech* have done , if God had not fastned him to his bed <sup>i</sup>? Whither would *S. Paul* have swell'd , if Satan had not buffeted him? How far would not *Sampson* have run , being once out , if God had not stopt him with the crosse ? Next , for evill of paine , both that which is temporall , *2 Chron. 24. 28.* and that which is eternall , *1 Cor. 11. 32.* is prevented by affliction . But , secondly , as it prevents evill , so it purgeth it : for as drosse is vwith sil- ver , offall with corne , soyle with cloth ; so is corruption with our graces . Neither is there any so pure , but needs fining . Affliction is Gods fire : winnowing affliction is Gods fanne , *Iere. 4. 11.* washing affliction is Gods sope , *Dan. 11. 35.* Winds and thunder cleere

*i Gene. 20. 17*

Sinice virginam  
corripientem  
ne sentiatis  
maileum con-  
terentē. *Bern.*

The flaille and  
the wind hur-  
teth not the  
wheat , but  
clenseth it fō  
the chaffe.

Sops , though  
it be black ,  
soyleth not  
the cloth , but  
rather at  
length makes  
it more clean ;  
so doth the  
black crosse  
helpe us to  
more white-  
nesse , if God  
strike with  
his battle-  
dore. *Brad-  
ford, Alt. &  
Mon. p. 1486.*

cleere the ayre, so doe Afflictions the soule. Thus, in respect of evill, God hath his ends in his peoples afflictions. Secondly, for that which is good in them, first to try their sincerity, and to know what is in their hearts <sup>k</sup>; whether they love him, for himself, and will serve him vwithout vvanages. The carnall Capernaites follow'd Christ vwhile he fed them<sup>l</sup>. *Iudas* can be content to beare the crosse, so hee may beare the bag: but *Job* vwill truit in God though hee kill him <sup>m</sup>: and *David* in deepest distresse or desertion, vwill hang on still; and be perswaded, he shall yet praise him, who is the helpe of his countenance, and his God <sup>n</sup>. A faithfull wife, said that Martyr, is never tried so to be, till when she is assaulted: nor a faithfull Christian so approved, till proved by affliction. Peace and prosperity.

<sup>k</sup> 2 Ch. 32.31.

<sup>l</sup> Job 6.26.

<sup>m</sup> Job 13.15.

<sup>n</sup> Psal 43 vts.

Bradford.

speritic hides many a false heart, as the Snow-drift covers an heape of dung. But when affliction, like *Simeons* fword, pierceth thorow the soule, then the thoughts of many hearts are discovered<sup>o</sup>: then it plainly appeares, that the love of Gods children was not meretricious, nor their obedience mercenary. *The triall of their Faith, being much more precious than that of Gold which perisheth ( though it be tried with fire ) is found unto praise, and honour, and glory P.*

*o Luke 2.35.*

*P 1 Pet.1.7.-*

That a man is indeed that hee is in triall. Secondly, God, as hee tryeth the good that is in us, by crosses and calamities, so he exerciseth and increaseth it. What use were there of the Graine, but for the edge of the Sickle, the stroke of the Flaile, the waight of the Mill, the fire of the Oven? so, what use were there (in comparison) of Pati-

Patience, Faith, Hope, Humility, godly Wisdome, Courage, Constancie, and divers other Gods graces in us, should we not fall into divers afflictions, *Iam.* 1. 2, 3. *Rom.*

5. 3, 4. *Rev.* 13. 9. Here is the faith, and patience of the Saints, saith Saint John, after that hee had fore-told some grievous persecution: That is, Here is matter for excuse, and increase of these graces in them, which before, lay hid, and had not that good occasion to worke upon. *Sams* malice serves but to enhance *Davids* zeale: The likelihood of losing *Isaac*, doth both evidence, and intend *Abrahams* love to God 9: Good men are like Glow-vvormes, that shine most in the darke: like juniper, which finelijceth sweetest in the fire: like Spice, which favours best when it is beaten: like the Pomander, which

*Marter sine  
adversario  
virtus. S. m.*

*q Gen. 22.12.*

which becomes more fragrant by chafing : like the Palmetree , which proves the better for pressing : like Camomile , which , the more you tread it , the more you spread it : like the Rose , which yeelds sweet water when it is distilled : like the Grape , which commeth not to the prooфе, till it come to the preſſe: lastly , like God himſelfe , who then doth his best works , when men are at worſt , 1 Pet. 1. 5. 2 Pet. 3. 3. 2 Tim. 3. 1. David vvas never ſo tender , as when hee was hunted like a Partridge <sup>r</sup>: Jonas was at his best , in the Whales belly <sup>s</sup>: Stevens face never ſhone ſo faire , as when he stood before the Councell <sup>t</sup>. Who is it (faith one) that hath beene in the purgatory of trialls , but may acknowledg more humility ; a more narrow heeding of the heart , better abilities in Prayer , more intimate

Inclinata re-  
ſurgit.

Pondere ſic  
preſſus ſurgit  
acanthus hu-  
mo. canerat.

<sup>r</sup> 1 Sam 26.  
20.

<sup>s</sup> Jon. 2.  
Vigilabat  
in ceto qui  
ſteſtebat in  
navi  
<sup>t</sup> Adr. 6. 15.

Hues of Con-  
ſcience.

mate communion with God, and sweeter experience of his Fathers endeared affection, *Rom. 8. ult.* And should not Gods best beloved, then be much afflicted? But what use may this be put to?

## Vfe I.

Si in Hierosolymis maneat scrutinium, quid fieri in Babylone?  
Bernard.

*u. Gen. 6.5.*

First, Doe Gods entire friends scape no better? what then will bee the end of his enemies? *Psal. 68. 21.* Doth he make bloody wailes on the backs of his children? what will become of Bastards? doth hee deale thus with his Sons? what will hee doe to his slaves? Cannot all the obedience of his people beare out one sinne against God (as wee see in *Moses, David, Zacharie, others*) where will they appeare, that doe evill, onely evill, and that continually? If involuntary weaknessie passe not unpunished, how shall wilfull wickednesse? If they that crosse the stremme onely, are

are corrected, those that still swim against it, *What will they doe, when God riseth up?* and when hee visiteth, *what will they answer?* Job 31. 14. This is an inference, than the which nothing is more common in holy Scriptures: *Ier. 25. 29. & 49. 12. Psal. 11. 5, 6. Prov. 11. 31. Luke 23. 31. 1 Pet. 4. 17. 18. Rom. 11. 29.* Consult the places, and consider of an answer.

These are but bug-beare-tearmes, devised on purpose, to affright silly people: I sit warme, and feele no hurt.

Indeede because God holds his peace, and his hands for a time, Men are apt to imagine him such a one as themselves <sup>z</sup>, an approver and abettour of their evill courses, and carriages. And because Judgment is not speedily executed, therefore the heart of the sonnes of men is set in them to doe mischiefe <sup>a</sup>:

But

Ob.

Sol.

<sup>z</sup> *Tsa. 50. 21.*

<sup>a</sup> *Ecclesi. 8. 11*

Cave ne ma-  
lum dilatum  
fiat duplica-  
tum. *Buchol.*

Tarditatem  
supplicii gra-  
vitate com-  
peniat.

b *Num. 32.23*

c *Gen. 4.7.*

*Ob.*

*Sol.*

d *Prov. 1.32.*

But looke too't betimes, and know that Gods forbearance is no quittance. The Lord is not slow (as some men count slownesse) 2 Pet. 3.9. Or if he be slow, he is sure, he hath leaden heeles faith one, but iron hands: and the farther he fetcheth his blovv, the deeper he vwill vvcund, vvh'en he striketh. He that hath drunke poyson, hath his bane about him, though he fall not dovvne dead in the place. Be sure, saith Moses, your sin will finde you out b, as a blood-hound: and although , like Cains dog it sleep: a vwhile at your doores c, yet it vwill avwake, and pull out your throate.

Yea but I prosper in the meane while, and am in very good plight, my bones are full of marrow, my breasts are full of milke, I want nothing, that heart can wish. Ease stayeth the foolish d, saith Salomon, and

and prosperity (though the wicked see it not) is a peece of their curse. Indeede there can be no greater plague (out of hell) then to thrive in sin. When God would lay the heaviest of his punishments upon *Israel*, he threatneth to leave them unpunished, *Hos. 4. 14.* *Hophni* and *Phineas* had no disgrace nor disaster, because the Lord meant to destroy them.

I have wealth to my health : am well underlaid, have a faire estate, and the world favours me.

An ill signe : the better, the worse (as he said of dancers) fatted ware is but fitted for the Shambles. God puts money (as some hoarders doe) into these earthen-boxes that have onely one chinke to let in, but none to let out ; with purpose to break them when they are full.

I have worship to my wealth

Magna ira est  
quanuo pec-  
cantibus non  
irascitur deus;  
sicut medicus  
si cestaverit  
curare, despe-  
rat. *Hesrouy* \*

c : *Sam. 2. 5*

*Ob.*

*sol.*

*Diogenes.*

*Ob.*

wealth, and high-place to my hoards of gold.

*Sol.*

Tolluntur in  
altum, ut lap-  
sus aviunt  
miseris.

God wrestleth with thee,  
*Psal. 18. 26.* and in wrestling,  
hoyfeth thee from the ground  
(as *Hercules* did the earth-  
sprung Giant) that he may let  
thee fall with the greater poise.  
What was *Haman* the better  
for his honour, while the King  
frown'd upon him? or the  
happier for being lift up the  
ladder, when he was to come  
downe againe with a rope?

*Ob.*

Threatned folke live long.  
I have seene so many summers,  
and yet am in safety.

*Sol.*

Patientia Dei  
erga impios  
quo diuini-  
or, cù mina-  
cior. *Bueholc.*

Though a sinner doe evill an  
hundred times, and his dayes be  
prolong'd, yet that's no superset-  
deas: *Eccles. 8. 12. 13.* for  
it shall not alwayes be well  
with the wicked, and so tell  
him from me, saith God, for  
the reward of his hands shall be  
given him, with a woe to boote.  
*Esay, 3. 11.*

Ey,

Ey, but when?

This very instant thou mayst heare that dreadfull doome, that sorrowfull summons, that Pope *Innocent* the fourth did as he was walking in his palace, and was found dead in his neast the next day. *Veni miser in iudicium*, come thou wretch, receave thy judgment.

I may, and I may not.

*Be not ye mockers, lest your bonds be increased,* *Esay, 28.22.*

*2 Pet. 3. 3, 4.* If thou goe on in sinne, notwithstanding whatsoever hath beeene said to deterre thee, thou art truly accurst even in this life, though not fully, *Job. 3. 18.* *Thy preservation* (in the meane tyme) is but a *reservation*, as it fared with *Sodom* and her sisters, who were rescued from the four Kings; that God might raine downe hell from heaven upon them: and *Senacherib*, who escaped the stroke of the

E      punish-

Ob.

sol.

*Iac. Revius,  
h[is] T[ri]alif.  
Roman. p. 177*

Ob.

sol.

Præsens in-  
dulgentia fu-  
turam poenam  
accersit. *Ifid.*  
*Pelias.*

*Vſe 2.*

f *Ecole. 9.1;2*

punishing Angell, that he might fall by the sword of his owne sonnes, *Esay, 37.37.38.* Say then, that one woe hath passed thee, there is a second and a third worse behinde, *Rev. 9.12. and 8.13.*

But, secondry, doth God much afflēt those whom he most affecteth? This convinceth the blinde world of a double errour in judgment. First, in guessing of a mans felicity by his outward prosperity. Secoundly, in concluding his misery from his calamity. Of both which estates a wiser then the wisest of them pronounceth (and that by an unerring spirit too) *that no man knoweth either love or hatred by any thing that is before them. And that, because all things come alike to all.* f. The sunne of prosperity shines aswell upon brambles of the wildernesē, as fruit-trees of the orchard: the snow and  
haile

haile of adversity lights upon the best gardens, aswell as upon the wild waſt. *Ahab*s and *Iosah*s end concurre in the ver-ry circumstances : *Saul* and *Ionathan*, though different in their dispositions, yet in their deaths they were not divided *g*.

Let no man therefore ſo far delude himſelfe, as to conclude his comfortable condition, his good estate to Godward, from his outward prosperity : ex-cept his ſoule proſper with Gaius, as well as his body *h*. The men of this world (called other-where, the inhabitants of the earth *i*, in opposition to the Burgesses *k* of the new Ieruſa-lem) are thoſe men of Gods hand that having their portion in this life, have their bellies fil-led with Gods hid treasure, in ſo much that they are full of chil-dren, and leave the rest of their ſubſtance to their babes, *Pſal.* 17. 14. Their houses are ſafe

*Scitè Laſtan.*  
*iuu, ſicut ad*  
*verum bonū*  
*per fallacia*  
*mala, ſic ad*  
*verum malum*  
*per fallacia*  
*bona perve-*  
*nitur. Inſis.*  
*6. 22.*  
*g 2 Sam. 1. 23*

*h 2 Iohn 2.*

*i Revel. 12. 12*

*k Phil. 3. 20.*  
*mihi te uer.*

*I Tsal 73.4,  
5,7.*

*Solinus.*

.. Eutrapelus  
enim, no  
ce. e volebat,  
Vestimenta  
dabat precio-  
fa. Horat.

from feare, neither is the rod  
of God upon them. They are  
not in trouble like other men :  
there are no bands in their  
death. Their eyes stand out  
with fatnesse : they have more  
then heart could wish<sup>1</sup>. They  
dance to the Timbrell and  
Harpe, but suddenly they turne  
into hell, *Job. 21. 13.* And so  
their merry dance ends in a  
miserable downfall. They  
swimme merrily downe the  
stremme of prosperity, as the filly  
fishes doe downe the River  
*Jordan*, till anon they fall into  
the dead Sea, where by and by  
they perish. God often gives  
prosperity in wrath, as he gave  
the *Israelites* a King to vex  
them ; as he gave their fore-fa-  
thers quailes to choke them :  
as *Eutrapelus* gave his enemies  
wealth to spite them ; as *Saul*  
gave *Michal* to *David* to be a  
snare to him : or lastly, as *E-  
hud* gave *Eglon* a present, that  
he

he might sheath his dagger in his panch. Why should any one then flatter and flesh himself in an evill way, as favour'd of God, because he lives at ease in *Sion*<sup>m</sup>, and feeles no want of outward blessings? which, what are they else, to such, *but giftlesse gifts*. *Prov.* 20. 28? Blessings of the *left hand*, *Prov.* 3. 16. throwne upon them in great displeasure, and committed unto them no otherwise, than the bag was to *Indas*, to detect the rottennesse of their hearts? *Catiline* whiles poore, had many seeming vertues; but having feather'd his nett, you could hardly say which he was most lavish of, his money or his modesty. And yet 'tis a world to see, how men stroke themselves on the head as the onely happy, Gods dearest darlings, and chiefest favourites, because of their immunity from crosses,

E 3 and

Nihil eo in-  
felicius, cu-  
m nihil intellex-  
contigit. *Sen.*

*m. Amos. 5.1.*

ā daga dā-  
ez u' skā-  
vñmaa.  
*Soph.*

Per multa  
maximarum  
non expressa  
signa, sed ad-  
umbrata vir-  
tutum habuit  
— nec sumptui  
nec modestiae  
pepercit *Vell.*

n Gen. 30.17,  
18.

Ποτλοῖς ὁ  
σαύων εἰ  
καὶ εὐορά  
δεῖπνον ει-  
χάλα πιθώ-  
σι, αὐλὴν γα-  
τες ουρανο-  
εῖς λαβω-  
σι ἀμφα-  
σέγες Αριζ.  
Rhet. I. 2.)

o P. 4. 15. 15.

and confluence of temporall contentiments. Just like Leah, God, saith she, bath given mee my hire, (when he had given her a fifth sonne) because I have given my maid to my husband n. She should rather have repented then rejoiced: but she was in the common error, and considered not that God may be angry enough with a man, though he outwardly prosper.

And as far wide is the world in the other extreme: when they judge a man hated of God because rebuked, and chastened. Thus the Jewes censured our Saviour, *Esay, 53.*

3. 4. Those three good men misjudg'd of *Job*: the *Barbarians* of *Paul*: and those, *Luc. 13.* of them that died by the tower of *Siloam*. This is to condemn the generation of Gods children o, whose portion here is sharpest affliction. In the world ye shall have trouble, saith

faith our Saviour, & there's no avoyding of it. And *all that will live Godly in Christ Jesus, shall suffer persecution*<sup>q</sup>, every mothers child of them. And *through many tribulations we must enter into the kingdom of heaven*<sup>r</sup>. If any thinke to goe another way to heaven, then he must (as Constantine the Great once said to *Acesius the Novatian heretike*) erect a ladder, and goe up alone. Let no man therefore be worshipp'd for his crosses, if otherwisedegodly, nor the better for his prosperity, if a worker of iniquity. It is equally abominable before God, *to condemn the just man and to justify the wicked*<sup>s</sup>; upon such ill grounds especially. You see how the good husband deales with his trees: those in his garden, he is ever and anon meddling with them, lopping off the superfluous branches,

p *Ioh. 16. 34.*

q *2 Tim. 3. 12.*

r *Ap. 14. 23.*

Erigito tibi  
scalae, Ascendi,  
& ad celum  
solus ascendi-  
to. *Socrat lib.*  
*1. cap. 7.*

s *Pro. 17. 15.*

paring of the mosse, pruning of the roote, digging, and dunging, dressing, and using all good meanes to make them fruitfull. Those other in the field or forrest, he lets alone, never lookes after them, never troubles them or takes paines with them, till at length he comes with his axe and cuts them downe to the fire. Loe such is Gods dealing with the sonnes of men. His best plants have most pruning, his best trees most dressing, his best children most whipping, when bastards shall goe without. God will not so much as foule his fingers with them, *Ez. 1. 3.* *till wrath come upon them to the utmost*. Or if he wrap them up (both sorts) in one common calamity (as it sometimes befalls) yet as corne is cut downe with the weedes, but to better purpose; so he makes a difference betweene the chaste-

stitements of his owne, and  
the punishments of strange chil-  
dren. Those he fanneth, to  
cleanse and gather them as  
wheate, *Matth. 3. 12.* these  
with the fanne of vanity to  
drive and scatter them as chaffe,  
*Ez. 30. 28.* The wicked he  
smiteth with his hand, the  
godly he phillippeth with his  
finger. Or if he doe more then  
so, 'tis with the palme of his  
hand onely, but the other with  
his clutch-fist: he layes upon  
them, as a man doth upon his  
slive (not as upon his sonne) he  
cares not how he smites, nor  
where he hits. *Hath he smit-*  
*ten him, as he smote those that*  
*smote him,* saith the Prophet?  
No: but *in measure, in the*  
*bunches onely will he debate*  
*with him*<sup>u</sup>, the roote shall re-  
maine untouched. A Christians  
crosses reach oftentimes but to his  
flesh, *Col. 1. 25.* he can call his  
soule to rest, when his body is

E 5                    fall

<sup>u</sup> *Eze 27.7.8.*

\* *Habac. 3.  
17, 18.*

*x 1 Sam. 30. 6*

*y Zach. 9. 9,  
81.*

full of unrest. Still he hath somewhat to uphold him, when he is at worst \*, as *David* had in that great distresse at *Ziglag* <sup>x</sup>: and *Iehosaphat* at that dead lift, *2 Chron. 20. 12.* when he knew not vwhich way to looke but to heaven: and those good soules in *Micah*, chap. 7. 7, 8. Prisoners they may be (with *Joseph*) in the pit of affliction, but they are *prisoners of hope*: and shall come out of the prison by the blood of the covenant <sup>y</sup>. Yea, as one hour changeth *Josephs* fetters of iron, into chaines of gold, his ragges into robes, his stocks into a charret, his prison into a Palace, the noise of his Gives into ~~Abrech~~; so shall it be with Gods afflicted in the day of their deliverance. Then shall Christ (the Judge) stand forth, and say to those wicked, that here haply have flourished, while better men have met with

with harder measure: Behold my servants shall eate, but yee shall be hungry: behold my servants shall drinke, but yee shall be thirsty: behold my servants shall rejoice, but yee shall be ashamed: Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howle againe for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall sly thee: but call his servants by another name <sup>z</sup>, handle them in another nature.

Next, here's a two-fold instruction from this point. And first, to looke for affliction, even the best of us, and to make account of it. Secondly, to endure, and hold out under it, not making more hast then good speed, after ease and deliverance.

For the first of these: you see (all that will live godly in Christ Iesus) what yee must trust

<sup>z</sup> *Esa.65.13,*  
*14,15.*

*Vse 3.*

a *Hebr. 5.8.*

b *Colos. 1.24.*  
c *Cor. 12.12.*

trust to. God chastiseth every Son whom hee loveth. The Son of his love was perfected by afflictions, *Hee learn'd obedience by the things that he suffered*<sup>a</sup>: hee bore his Crosse before he wore his Crowne. He hath begun to us, in the cup of his fathers displeasure, and we must pledge him our part: we must *fulfil the residue of his sufferings*<sup>b</sup>. Hence the Church (which is mysticall Christ<sup>c</sup>) is called Gods Threshingfloore, *Isa. 21. 10.* because it is daily threshed, and exercised with afflictions. Hence shee is set forth by the *Myrtle-trees in the bottome*, *Zach. 1. 8.* that lye open to all kind of ill weather: by a brand taken out of the fire of affliction, *Zachar. 3. 2.* by *Noahs Ark*, toss'd to and fro upon the waves of this world: by *Moses his Bush* \*, never without some fierie triall: by that white

\* *Rubus ardens est figura Ecclesia, &c. Hieron.*

d Rev. 6.3,4

Hic veteres  
e ediderunt  
mystice sig-  
nificari pios  
in hac vita  
per crucis  
malleos & se-  
cures expoliri  
&c. 'bambole.'

e 1 Pet. 2.5.

f Rom. 12.1.

g 2 Tim. 2.23

whitehorse<sup>d</sup> in the *Revelation*, that is ever follow'd and chafed by a red. This also to set forth, the stones of the Temple were first hewen in the mountaine, before they were set into the building: the Sacrifices of the Law were first shone, before they were offered; the vessels of the Sanctuary were first to passe the fire, before they were put to any service: so must Gods lively stones<sup>e</sup>, reasonable sacrifices<sup>f</sup>, vessels of honour<sup>g</sup>, passe the hammer, the knife, and the fire of affliction, before they can be fit for the masters use. You see then your calling brethren, 1 Cor. 1. 26. You see your condition: no Christian is without his crosse, no heaven to be had, but by touching upon hell-coasts. Sit downe therefore, and cast up the cost, thou that intendest to build the tower of Godlinesse<sup>h</sup>, lest else thou

h Luk. 14.28

Ex wunv.

Job 29.18.

Psal. 30.

thou come in with *a foole's Had-I-wist*, and be forc'd to give over with shame in the midst of the worke. And having once set thy foot toward heaven, and finding all faire before thee, bind not upon any long continuance. Say not with *Job*, *I shall die in my nest*: or with *David*, *I shall never be moved*<sup>k</sup>: for, as sure as the night followes the day, *a* change will come; and this calme will be follow'd with a storme: foresee it therefore in the clouds, and provide for it: Let not the tempest take us without our cloakes, light upon the bare, hit us on the blind side: but be wise, and expect that which will certainly befall you: Provide double cloathing against the cold of Winter, which though it linger, and be long in coming, yet it never rots in the ayre. Troubles foreseen, come never

never awhit the sooner , but  
farre the easier : 'tis a labour  
well lost , if they come not ,  
and well spent if they doe.  
Goe forth , then , by an holy  
Providence , and meet them on  
the Frontiers , as *Lot* did the  
Sodomites before they came  
to his house. Encounter them  
as *Jonathan* did his enemies ,  
before they came into his  
country. Make them present ,  
I meane , in conceit , before  
God sends them in the event :  
for after the nature of the Basili-  
iske , they dye if they be fore-  
seen : whereas , comming all  
on the sudden , they finde  
weake mindes secure , make  
them miserable , leave them  
desperate .

Next , is it the lot of Gods  
best beloved to be much af-  
flicted ? Have patience then ,  
and hold out ; accept of the  
*Chastisement of thine iniquity* ,  
*Levit. 26. 41.* and make not  
haste

Nam levius  
Iudit quic-  
quid provide-  
ris ante.

1 Eſay 29. 16

m Eze. 33. 10

n Heb. 10. 37.

Ob.

Sol.

Prepara ani-  
mam tuam ad  
enarrandum sole-  
vantiam, &

haſte from under Gods hand. Hee that believeth, will not make haſte<sup>1</sup>: that is, hee will not get out by a back-doore, ſeeke redrefle by unlawfull vvayes, lift up his foule to evill meanes, grow to those desperate refolutions of the Jewes in *Ezekiel*, If our trans-greſſions, and our fins be upon us, and we pine away in them, how ſhould wee then live <sup>m</sup>? but, buckling on his armour of Pa-tience and Wifedome, hee la-bours for a right uſe, and then doubts not of a good iſſue. Yet a very little while, and hee that ſhall come will come, and will not tarry <sup>n</sup>.

Ey, but when?

When thy bottom-corrup-tion is purged out; and till then (if thou be wiſe) thou wilt not desire it. Afliictions, like *Lots* Angels, will ſoone away, when they have done their errand: like plasters, when

when the sore is once whole,  
they will fall off; as still then,  
they will sticke fast by us. In  
the meane time, let this sustaine thee, thy present estate  
is thy best estate, how bad soever thou esteemest it. 2. Is it  
fit, with those Bethilians, to  
send for God by a Post?

citò eà pres-  
su à liberabe-  
ris. Chrys.

My croſſes come thicke, as  
*Jobs* inciſſengers, or as vvaves  
of the Sea, one in the necke of  
another; changes of sorrowes,  
armies of afflictions, so that  
I have ſcarſe time to breath, to  
ſwallowv my ſpettle, to —

Ob.  
Fluctus ſequit  
trudit.  
πονει πόνη  
πόνοι γέρει.

Spare your Rhetorick, and  
ſee vvhom you have to thanke  
for all your ſmart. If thou  
vver't not a ſtovvard child,  
vvhat needed ſo much vvhipping?  
if not a knotty piece,  
vvhat needed all this hewing?  
if thy diſease vvere not complicate,  
and the matter of it  
tough and viſcous, an eaſier  
purge ſhould ſerve the turne.

ſol.

Thſe

Those that are in a Lethargy or Apoplexy must have double the quantity given them, that others have: to avvaken their dull senses, and arouse their dead spirits. So it is here; God is a vvise Father, and Physician; hee knowves vwell enough, that hard knots must have hard vvedges, that strong afflictions must have strong afflictions, and great corrupti-  
ons, great crosses to cure them.

*Ob.*

My afflictions are not onely strong and grievous, but long-lasting and tedious.

*Sol.*

That's because your disease hath beene long-growing on you, and will not avvay haftily. Physicians, saith one, to bring avvay sicke matter more fully & safely, are forc'd againe and againe to open the veine, taking avvay now some matter, novv other some, as the Patient may beare it. But for thy

thy comfort, and that thou maist not grow weary of Gods correction<sup>o</sup>, though from thy youth up, thou shouldest beare Gods terrors<sup>p</sup>, with David: Consider first, that thou art afflicted lesse than thy Sins; secondly, lesse than thy Saviour, vvhich endured many a little death all his life long for thy sake, and at length, the painfull and cursed death of the crosse. To say nothing of that soule of sufferings, which his soule then suffered, vwhen hee sweat *clotty blood*<sup>q</sup> in the garden, and cryed out on the crosse as forsaken of his Father; after hee had beene set upon, and laid at with utmost might and malice by the infernall Spirits in that three-hours darknesse<sup>r</sup>. Thirdly, that it is a blessed thing to beare Gods yoke from thy youth<sup>s</sup>: to be betime, and a good while, in Gods nurturing-house, and under

<sup>o</sup> Hebr. 12.5.

<sup>p</sup> P/al. 88.15.  
& 129.1,2.

See Purchas  
his Microcos-  
mus.

<sup>q</sup> Luk 22 44  
θρόμβος  
αιματος.

<sup>r</sup> Matth. 27.  
45,46.

<sup>s</sup> Lam. 3.

der his discipline. It is most hard , and happy , not to grow worse with liberty : the sedentary life is most subject to diseases. Fourthly, that these light and momentary afflictions are nothing , if compared either to those woes we have deserved in hell, or those joyes vree are reserv'd to in heaven. Looke thorow the present cloud then , whatever it be , and see the Sun-shine of comfort on the other side : eye not the streme thou vvaest thoro , but the firme land thou tendest to ; and be not over-hasty , nor thinke long of thy Sea-toile , so long as thou canst looke up , and see thy place of arrivall a little before thee. Master thy crosses by Christian patience : *Hee that delicately bringeth up his servant , faith Salomon , shall have him become his Son :* nay , his Lord at the length. Afflictions , like fire and

Fetur equis  
auriga, &c.

and vvater , are good servants, but ill Lords. Give them the head once , and there will be no hoe vwith them. Remember the children of *Ephraim* ; they growing weary of the Ægyptian bondage, sought to breake prison before Gods goale-delivery , but had more waight laid upon them for their labour. *They went forth arm'd, and carried bowes* , saith the Psalmist , *but they turned backe in the day of battel* . *Psal. 78. 9.*

This fell out about the birth of *Aaron* , vwhile their father *Ephraim* was yet living, *I Chron. 7. 21.* and the story is this : God had promised them the land of *Ca-naan* : but they , impatient of the Ægyptian bondage , not waiting Gods command , nor tarrying out his time , vwould needs , in all haste, set upon the men of *Gath* , that held a part of the promised Land; but they lost

Hoc erat im-  
portuno tem-  
pore poma  
ad huc acerba  
& cruda de-  
cerpere. Cy-  
nara.

lost their hopes and lives toge-  
ther : vvhich made *Ephraim*  
mourne many daies , because  
it went evill with his house,  
and haply gave occasion to  
*Tharaohs* cruelty , according  
to that in *Exod. 1. 10.* Come  
on, let us deale wisely with them,  
lest they multiply, and it come to  
pass, that when there fall out  
any war , they joyne also with  
our enemies , and fight against  
us, and so get them up out of the  
land.

Vse 4.

Lastly, this speakes comfort  
to all Gods afflicted , to consi-  
der, that *As many as hee loves,*  
*he rebukes and chasteneth.* Wee  
must frame a *new Bible*, saith  
one , e're wee can find any co-  
lour out of Gods afflictiong us ,  
to prove that he doth not love  
us. It is a very foolery to con-  
clude after that manner. Gods  
rod (like *Ahabueroſh* his scip-  
ter) is never stretchit out to-  
ward any of his , but in love :  
hee

hee never sends forth his armies to chastise us, but he gives *Davids* charge, *Handle the young man gently for my sake.* It is our *Isaacs* use, first to handle us, and then to blesse us. By afflictions wee may understand our fathers handling of us. And after wee have suffered a while, then take a blessing, my Sonne. Watch therefore against discouragements, and faint not in thy good way. The way is not to be judg'd by the afflictions, but the afflictions by the way: let not the outward distresse drive us, either into hard conceits of God, or heauie conceits of our selves.

My crosses are such, as no good man hath had the like.

What? not *Job?* his story is a booke-case to answere this objection. Never any before or since his time was so handled; insomuch, as his friends said

*Ob.**Sol.*

said unto him, Call now, if there be any that will answer: and to which of the Saints wilt thou turne thee? as vwho should say, what good man was ever in so bad a taking? And yet *ye have heard of the patience of Job, and what end the Lord made with him.*

*u Job 5. 1.*

*x Lam. 5. 11.*

*Ob.*

*Sol.*

*Psal. 107. 17,  
18, 19.*

Job had his trouble laid upon him for his triall, but I have pulled mine upon my selfe by my sinne.

Fooles because of their transgression are afflicted, so that their soule abhorreth meat (through extremity of sicknesse) and they draw neare to the gates of death; yet they cry unto the Lord in their trouble, and he saveth them out of their distresses. See this exemplified in *Jonah*. How came he into the whales belly? was it not by his owne undutifulnesse? See it in *David*: whence caine all his troubles by *Absalom, Amnon, Adonijah*? was

was it not for his fondnesse, and indulgence ? See it in *Jacob* : what might he thanke for all his afflictions, whereof God gave him not a draught, but made him a diet-drinke : so that he had scarce a merry day, for one trouble or another ? *Laban* followes him, with hue and cry , as a theefe : *Esau* meetes him with foure hundred cut-throats at his heeles ; *Rachel*, and *Deborah* dye upon his hand : his daughter is ravisht : his sonnes are some adulterers, othersome murthe-  
ters : the famine pincheth him, the losse of *Joseph* afflicts him, &c. But whence all this ? and whom had he to thanke for it ? did he not thrust his owne feete into the stocks, by that three-fold lye of his, uttered in a breath, to get the blessing ? And yet before he was borne, it was, *Jacob have I loved* : and before any of this

y Gen. 31.

Ob.

Sol.

Que enim in  
iis tipes aut re-  
medium est,  
qui ab usitata  
impuritate,  
nec miseria-  
rum egestate,  
nec vita ex-  
tremitate re-  
vocantur?  
*Salvian. de  
gub. Dei, lib. 7*

befell him, God said unto him,  
*Be not afraid, I am with thee,  
and will doe thee good.* And so  
he did by his crosses: and  
that's my good, we say, that  
doth me good.

Oh ! but I find not that mine  
afflictions have done me good,  
and therefore I feare they were  
not laid upon me in love.

First, if that be true indeed,  
you have cause to feare: for it  
is a sore signe of a man given  
up by God, when afflictions  
will not worke upon him. But  
secondly, it may be thou mista-  
kest; and art better'd by that  
thou hast suffered, but feest it  
not as yet, because thy soule is  
bemisted, or imbibtered, as  
those, *Exod. 5. 21*. But thirdly,  
say it be as bad with thee,  
for present, as is possible, yet de-  
spaire not. *A/s* was not one pin  
the better at first, for all his af-  
flictions. God sent him a Pro-  
phet, and he imprisoned him.  
God

God sent the gout to reduce him, and he put his trust in the physitians, &c. But he lived, I doubt not, to see and retract his error: for it is reported of him (and all in one verse) that the high places were not removed, that was his fault: yet the heart of Asa was perfect before God all his dayes <sup>z.</sup> That's thy comfort, it is certaine there's no godly man but is or shall be shortly a gainer by his afflictions: he shill exercise patience, prayer and praise, and be dayly more and more perfited and purified by this fiery triall, <sup>1</sup>

*Pet. 4. 12.* In a word. *The God of all grace, who hath called us into his eternall glory by Christ Iesus, after that ye have suffered awhile, shall make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever.*

Amen <sup>a.</sup>

<sup>z.</sup> 1 King. 15.  
<sup>14.</sup>

<sup>a</sup> 1 Pet 5.10,  
11.

FINIS.

F 2



THE  
AFFLICTED  
MANS LESSONS,

Laid downe to Him in a  
second Discourse upon  
*Revel. 3. 19.*

---

By JOHN TRAPPE, Preacher  
of the Word.

---

P S A L. 94. 12.

*Blessed is the man whom thou chastisest,  
O Lord: and teachest him in thy Law.*

Chrys. ad pop. Ant. hom. 17.

Ηγόλασις διέρθωσις, ή παιωνία παιδεύω-  
σια, ή ὁργὴ διδυτικάλιξ.

L U T H E R.

*Christianorum Theologia, Crux.*

---

L O N D O N,  
Printed by RICHARD BADGER.  
1637.

---





TO  
**THE RIGHT**  
Honorable, his very  
good Lady and Patro-  
nessse, the Lady *Kathba-*  
*rine, Viscountesse Do-*  
*wager Conwey;*

Late wife to the Right Ho-  
norable, *Edward, Lord Vif-*  
*count Conwey, Lord President*  
*of his Majesties most*  
*Honorable Privie-*  
*Councell.*

M A D A M E ,

**F** deepe ingage-  
ments may war-  
rant a Dedica-  
tion, I have  
enough to pa-  
tronize this my bold at-  
tempt, in craving your No-  
ble

## The Epistle

a Εἰ μέον  
εἰ χρονίασσον  
ιδίσθε: ut  
non male  
olim ille  
Græculus  
Augusto.

b Arist. E-  
thic. lib. 4.  
ubi ait liber-  
alitatem  
metiendam  
esse, & τὸ  
μῆδετῶν  
διδούσεν,  
αὐτὰ τὴν  
διδόντες ἔ-  
ξει.

ble Patronage in this little Treatise. All that I seeke herein, is, to be reputed obsequiously thankfull to your Honour, for a great part of my little livelyhood. All that I am able to returne, for so many recall courtesies, is this poore Paper-gift. Had I a better present, your Ladyship shoule be sure of it<sup>a</sup>. But blind Nature saw, and could say, that Bountie consists not in the worth of the gift, but in the will of the Giver <sup>b</sup>. And the God of Nature hath seal'd to this truth in many sacred instances. Noah's sacrifice could not be great, yet was greatly accepted. The Poore-mans goates-haire takes as well at the doore of the Tabernacle,

## Dedicatore.

as the Rich-mans purple :  
The womens Bracelets and  
Looking-glasses , as their  
husbands Gems and Jewels.  
Hee that had not an Oxe ,  
might offer a Lambe : If a  
Lambe be not in the power  
of his hand , a paire of Tur-  
tles shall excuse him. If hee  
have not that , a handfull or  
two of Floure , with a corne  
or two of Salt , shall suffice<sup>c</sup>.  
So low doth the Most High  
stoope to our meanenesse. The  
Widdowes two mites went as  
far , as some other mens two  
millions. And those poorest  
of Christ's people that were  
willing indeed , but never  
(alas) able to deale almes in  
all their life , shall yet heare  
at their death , Come yee  
Blessed : for I was an hun-

<sup>c</sup> Levit. 5.6,  
11,12, & 14.  
10, 21, 30,  
31.

## The Epistle

gry, and yee fed mee. *The high heaven may be seen thoro  
row a low lattise: and so may  
a large heart in a little gift.*  
*Howbeit, who can call a  
thankfull acknowledgement  
(if heart-sprung) little, when  
all the Fee that our Saviour  
called for, for his cures was,  
Go, and tell what God hath  
done for thee? This, though  
I, and other your Honours  
Beneficiaries should faile to  
do, yet God is not unrighte-  
ous to forget your worke,  
and labour of love which  
you have shewed toward  
his Name, in the support of  
his publike service; and in  
that yee have ministred to  
the necessities of his Saints,  
and doe also minister<sup>d</sup>. Gee  
on, good Madams, to sow yet  
more*

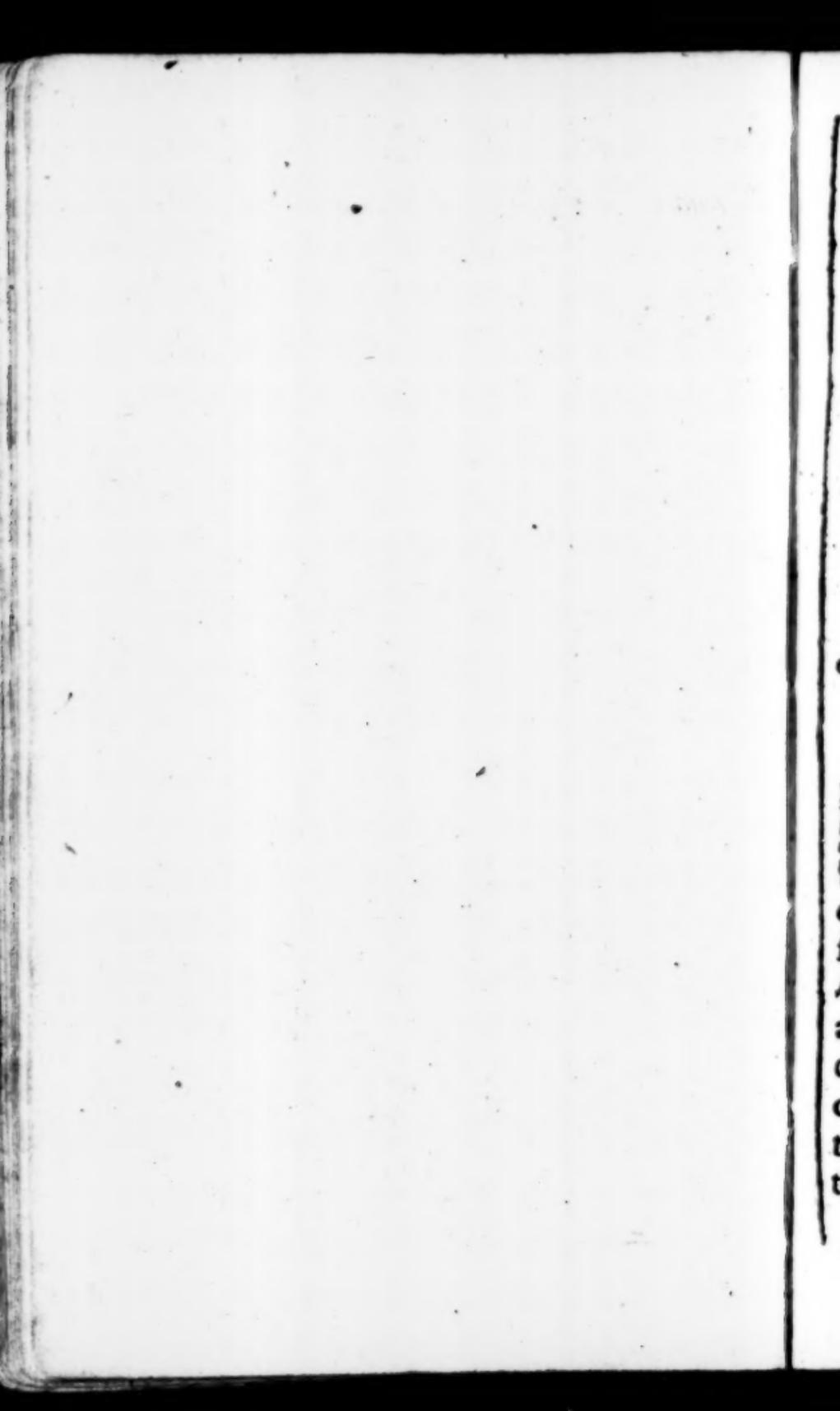
## Dedicatore.

more of these good workes, both of Piety and of Charity, into Gods blessed boosome: the fruit and comfort whereof, you shall be sure to reape in your greatest need. For hee that soweth bountifullly, shall reape bountifullly, saith that great Apostle. Now, God All-sufficient, make all grace to abound toward you: that you alwaies, having all sufficiencie in all things, may abound more and more daily to every good worke. This, after S.Paul, is the constant, and instant Prayer of

e 2 Cor. 9.  
6,8.

Your Honours most  
humble Chaplein, and  
Remembrancer at the  
Throne of Grace,

John Trappe..





THE  
AFFLICTED  
*MANS LESSONS.*

Laid before him in a  
second Discourse

V P O N

Revel. 3. 19.

*As many as I love, I rebuke and  
chasten: be zealous therefore,  
and repent.*

**V**Ho they are whom God corrects, hath beeene said already out of that which first offers it selfe in the text, *As many as I love.* Followes now Gods act about this object, and that's double: first *I rebuke*; Secondly, *I chasten.* To each of these something: and first to the first, *I rebuke.*] That's one signifi-

πλέγχω.  
confer, Job  
16. 8.

signification of the word : but there's more in it then so ; I charge and check them for their undutifulnesse, I evict and give evidence against them, I refute and refell their false reasonings, I set them downe, and overthrow them by plaine demonstration, by unanswerable arguments , that is, by my fetherly chafisements , I doe them to know, I give them to see their sinnes (as in a mirrour) the ground of all their grieves, the source of all their sufferings : I expostulate with them sharply upon this point, and secretly upbraid them with their wickednesse, as the roote of their wretchednesse, the originall of all the *evill that befell them from their youth.* Hence observe , That however God chastiseth his best children, and that in great love , yet he would they should know it is for their sinnes that they suffer , and

We have no one English word capable of the whole contents of the two words in the Originall. *D. Feately.*

*Doff. 1.*

Nostro ergo  
merito infli-  
guntur, Parens

and for their deserts that they  
are disciplined. This is a truth  
undeniable: For first, God af-  
firmes it, *Esa*y, 57. 17. *Ier.*  
30. 15. *Hosea*, 13. 9. Second-  
ly, his best servants confirme it,  
*1 Chron.* 21. 19. *Isay*, 64. 5.  
*Dan.* 9. 7, 8. &c. *Lam.* 1. 5. 8.  
et 3. 39. &c. *Ezra*, 9. 13.  
*Luke* 23. 41.

Thirdly, good reason makes  
for it, whether we looke upon  
sinne the procuring, or God the  
inflicting cause of that we suf-  
fer.

For sinne, first; it must needs  
create us much misery: whe-  
ther we consider it in the cause,  
or in the effects. The procreant  
cause of Mans sinne, is that  
Murtherer of Man-kinde <sup>a</sup>; as  
faith the proverb of the ancien-  
ts; *Wickednesse proceedeth  
from the wicked* <sup>b</sup>: from that  
wicked one: It is the spawne  
of that old Serpent, the birth  
of hell, the vomit of the De-  
vill

Reas. I.

<sup>a</sup> *John* 8. 44.  
<sup>b</sup> *Iohn.* 5. 18.

<sup>b</sup> *1 Sam.* 24.  
13.

**Iam. 3.15.**

**d 1 Sam. 2.30**

**e 1 Pet. 1.6.**

**f John 1.46.**

**g 2.1.**

**h Iam. 1.17.**

vill : and is therefore fitly stiled by St. James, earthly, sensuall, and devilish<sup>c</sup> : yea it is worse then the Devill, who had not beeene a Devill but for sinne : worse then Hell; which is onely contrary to the good of the creatures : but sin is contrary to the good of the Creator ; whom it dishonoureth in an high degree, and so provoketh him to dishonour us againe<sup>d</sup>, and to make us heavy with manifold evills<sup>e</sup> : for can there any good come out of such a Nazareth<sup>f</sup> ?

Neither are the effects of sin lesse demonstrative of the point. For first , it hides God from us, as a cloude<sup>g</sup> : and with him all that's good. For he is the Father of lights, from whom (as naturally and freely as light from the Sun) descendeth every good gift , that is , temporall comforts, and every perfect gi-ving<sup>h</sup> , that is spirituall graces.

These

These good things sinne with-holds from us, *Ier. 5. 25.* or (which is much at one, upon the matter) it causeth God either to curse our blessings, *Ier. 12. 13.* or to consume us after he hath done us good, *Iosb. 24. 20.* And all this, for want of Gods gracious presence, whereof sinne bereaves us: for woe be unto you, saith he, when I depart from you, *Hos. 9. 12.* When God was once gone from *Saul,* the evil spirit came upon him, the *Philistines* came upon him, the *Amalekites* pillaged his country; all mischieves came trooping and rushing in upon him at once, and on every hand, as it were by a sluice, &c. So in the ninth, tenth, and eleventh Chapters of *Ezekiel,* God maketh diverse removes, and still as he goes out, some judgment comes in. The same we may see in *Sampson, Iosb, Asa,* and others. *The Lord is with you;* faith

i 2 Chron. 15. 2.

faith the Prophet, whiles yee  
are with him. If yee seeke him,  
hee will be found of you: but if  
yee forsake him, hee will for-  
sake you <sup>i</sup>.

2.

Secondly, it betrayes us into  
the hands of the Devill, as  
*Dalilah* did *Sampson* into the  
hands of the Philistines. Sinne  
gives Satan (the father of it),  
advantage, both to accuse us,  
as *Job* 1. 9, 10. and to lay spe-  
ciall claime to us, as those that  
beare his Badge, weare his Li-  
very, doe his workes, *Job*. 8.  
Now, ever the more worke,  
the more wages; for, *The wa-  
ges of Sin is death* <sup>k</sup>, saith Saint  
*Paul*: that is, all crosses and  
curses, Temporall, Spirituall,  
and Eternall; even to the very  
*Itch*, as *Moses* sets forth, *Deut.*  
28.

<sup>k</sup> Rom. 6. 23.  
η αμαρτία  
δοι ηγετή  
θεράπων, καὶ  
θεράπος  
ηγετῆς. Na-  
zian.

1 John 8. 44.

<sup>m</sup> Rom. 6. 16.

God may justly expose us,  
to his malice, whom we have  
served in his lusts <sup>l</sup>; for, *Know  
yee not that his servants yee are,  
so whom yee obey* <sup>m</sup>? Yea, hec  
may

may turne him loose upon us, to afflict us with many sorowes, to breake in upon us, and leape over our hedge, *Job* 1. 10. when once wee take liberty to break *Gods* mounds; and like the Hart that hath leap't the Pale, wee are found wandring, and biting upon the devils Commons. *Dinah* fell into foule hands, when her fathers house could not hold her; shee lost at once, her virginity and liberty: neither speed wee better, when extravagant. *David* by venturing, had his bones broken, *Psal. 51. 8.*

Secondly, if wee turne our eyes from Sinne, the greatest Evill, to God the chiefest Good, wee shall see Reason for the point: when we shall see him, 1, Holy in his nature; 2, True of his word; 3, Iust in his proceeding; 4, Good to his children, whom therefore hee will not suffer to fall into Sin, with-

Reaf. 3.

without a sensible checke.

First therefore, hee is an holy God ; and this is Joshua's argument, chap. 24. 19, 20. *Ye cannot serve the Lord* (saith hee, to those that had a mind to make a mixture of Religions) *for hee is an holy God, hee is a jealous God, hee will not forgive your transgressions, and your sinnes, &c.* Hee is of more pure eyes, saith another Prophet, than to behold evill with patience, though it be in his owne. He hateth it in any person, (his onely Son not excepted, who became a Sinner, first, by imputation ; for, *Hee made our Sinnes to meet upon him* ; and secondly, by reputation ; for, *Hee made his grave with the wicked*, and passed for a Malefactour) and worse than any thing, the Devill himselfe not excepted : for hee hates the Devill for Sins sake, not Sin for the Devils sake.

Now,

<sup>n</sup> *Hab. 1, 13.*

<sup>o</sup> *Esa. 53. 6, 9.*

Now, Revenge is the next effect of hatred. And hence, *Gods sword was upon the man his fellow*: (I meane, the Man Christ Iesus, whose sufferings were unconceivable) and hence also, *His hand is fill up-on the little ones*, *Zach. 13. 7.* who fill up that which is behind, of the sufferings of Christ \*, *Coloss. 1. 24.* and are baptized with his baptisme, *Math. 20. 22.* plunged over head and ears in the waters of Afflictions.

Secondly, as God is holy in his Nature, so hee is true of his Word: and that which *hee hath spoken with his mouth*, *hee will fulfill with his hand* p., as *Salomon hath it*. Now, this is that which the Lord hath said, *I will be sanctified in all them that draw neere unto mee* q. Who these are, see *Psal. 89. 7.* & *Psal. 148. 14.* How he will be sanctified, heare S. Austin:

San-

Δι' αγνο-  
στης οὐ μα-  
ρτυρού,  
&c. Litan.  
Gra.

\* οὐ σεβίζε-  
ται, non cog-  
noscit.

p 1 K. 8. 15

q Lev. 10. 3.

Omnis sancti  
in circuitu  
ejus.

Sanctified he will be, saith that Father, *Aut à nobis, aut in nos,* either of us, or on us, one of the two. For this is one of Gods penall Statutes, and it is sure hee'l be no loser by us. But lose hee should ( and in his glory too, that dearest Iewell ) should hee winke at such things in his owne, as hee takes notice of, and dislikes in others. Hence his fatherly severity. For, hath hee spoken the word, and shall hee not doe it? As hee cannot dye, so hee cannot lye, *Hee cannot deny himselfe*<sup>t</sup>. Let God be true, and every man a lyar<sup>f</sup>. *For ever, O Lord, thy Word is blisst in heaven*<sup>t</sup>.

<sup>t</sup> 2 Tim. 2.13

<sup>f</sup> Rom. 3.4

<sup>t</sup> Ps. 119.89.

<sup>w</sup> Gen. 18.25.

Thirdly, hee is just in his dealings; for, shall not the Judge of all the world doe right<sup>w</sup>? Now, *It is a righteous thing with God, to render tribulation and anguish upon every soule that doth evill: upon the*

the Jew first, (because of his  
priviledges, according to that  
of the Proprietor, *You onely have  
I knowne, of all the families of  
the earth: therefore I will pu-  
nish you for all your iniquities<sup>x</sup>)  
and also upon the Grecian <sup>y</sup>.*

For the evill there spoken of,  
is contrary, first to Gods I-  
mage, fith hee is light, and in  
him is no darknesse<sup>z</sup>: secondly,  
to his Law, which is holy,  
and just, and good<sup>z</sup>: so equall,  
and grounded upon so much  
reasons, that if God had not  
given it, yet it had beeene best  
for us to have observed it.  
Now, no Law-giver can su-  
staine, to see his owne law  
broken before his eyes, and  
not proceed against the delin-  
quent (as is to be scene in the  
examples of *Saul*<sup>a</sup>, *Nebu-  
chadnezzar*<sup>b</sup>, *Zaleucus Lo-  
crensis*, &c.) much lesse the  
Lord; who, as hee gave the  
Law in fire<sup>c</sup>, so in fire hee  
will

<sup>x</sup> Amos 3.2.

<sup>y</sup> Rom. 2.9.

<sup>z</sup> Rom. 7.12.

<sup>a</sup> 1 Sam. 14.

44.

<sup>b</sup> Dan. 3.13.

<sup>c</sup> Deut. 33.2.

d Rom. 6.14.

e Deut. 3.26.

f 2 Sam. 12.

10. &amp; 24.15.

g 1 Thes. 1.10

h Prov. 8.31.

i Ephe. 2.10.  
moimua.

k Esa. 51.16.

will require it. And although the Law admit of an exception in the Gospell to those that are penitent, who are *not under the Law*, but *under graced*<sup>d</sup>; yet in regard of temporall scourges, the repentance even of a *Mosese*, or a *David*<sup>e</sup>, may come too late.

Lastly, God is good to his Children: hence hee lasheth them in their lapses now, that hee may free them from a further mischiefe, that *Wrath to come*<sup>g</sup>. Hee delighted in the creature at first, Gen 1. and doth still delight in that *habitable part of his earth*, the *Sons of men*<sup>h</sup>. How much more in the New-creature, that masterpiece of his workmanship<sup>i</sup>? for, *Hee plants the Heavens, and layes the foundation of the Earth, that he may say to Zion, Thou art my people*<sup>k</sup>. Hence it is, that although he can correct us, nay confound us, as an ab-

solute Lord : yet hee doth neither the one nor th'other , without just ground of reason in our selves. And albeit , hee chasteise those whom he loves , sometimes for his owne glory , *Iob. 9. 3.* sometimes for their good , for Prevention , Probation , Purgation , &c. yet , still Sin is the originall . *For this cause , many are weake* ( by chronicall and lingering diseases ) *many sickē* ( by sharpe and violent maladies ) *and many sleepe* , are dead out-right : but all in love , *Whiles wee are chastened of the Lord , that wee may not be condemned with the World<sup>1</sup>.*

Now for Application : See hence , first , whither to refer , & what to thanke for all your crosses . Sin is the great Mabebate , Hell-hag , Cut-throat , Trouble-towne , that (*Pandora* like) brought at firſt a curse upon the Creatures , and hath

G mad:

Vel ad de-  
monstrationē  
debitz mis-  
eriz, vel ad c-  
mendationem  
labilis vita,  
vel ad exerce-  
tationem ne-  
cessaria pati-  
entiz. Aug.  
strat. in Iohn.  
124.

11 Cor. 11. 32

Vſe 1.

made them ever since unusefull and unserviceable ; nay, pernicious and destructive (many of them) to Man their first master. The very visible heaven and earth is defiled with our Sins , and must therefore partly be dissolved , and partly purged by the fire of the last day ; as the Vessels of the Sanctuary were, that held the Sin-offering. Hence our so many diseases , distresses , miseries , maladies , *Troubles without , terrors within* ; they issue only from our defilements . It is this thiefe in the candle that wastes us , this Fly in the box that corrupts us , this traitour in the heart that betrayes and exposeth us to armies , and changes of trials , and afflictions . In which regard , it was a found and savory reply of an English Captaine , at the losse of *Callice* : When a proud French-man tauntingly demanded ,

manded, When will yee fetch  
*Catlico* againe? Preffely, and  
ponderously he was answered,  
*Quando peccata vestra erunt  
nostris graviora;* When your  
Sinnes shall vveigh downe  
ours.

Secondly, in all evill of pu-  
nishment, take occasion to set  
upon the evill of Sin (as the  
cause) and revenge upon that,  
complaine of it to God and  
men; murmur and grudge at  
nothing else. When God strikes  
us for Sin, saith one, Satan  
deales with us as the Iewes did  
with Christ, blind-fold him,  
and then bad prophesie vwho  
smote him: so in afflictions,  
wee commonly grope as blind  
men; guessing at this cause, and  
that, but seldom fasten on the  
right. Here then the method  
is, first, to find out the Tray-  
tour; secondly, to bring him  
to condigne punishment;  
thirdly, to banish him the bor-

*Vſe 2.*

m Zeph. 2.1.

n 1 Kin. 8.38.

o Lam. 3.39,  
40.

p 1 Sam. 6.9.

ders of our hearts , and to have no more to doe with him, that hath done us so much scath , and caused us so much heart-breaking. First , learne when-soever ye smart, to gather your wits <sup>m</sup> , to summon your sens- es , to sift , canvasse , and unbowell , as it were , your owne hearts , to turne short againe upon your selves , and make privie search for the Sin God smites at; to find out *the plague of thine owne Soule* <sup>n</sup> , the ground of that other stroke , what ever it be thou grotest under. *Doth man suffer for his Sin?* let him thanke himselfe, saith the Prophet. But , for helpe ; let him *search and try his waies , and turne againe to the Lord* <sup>o</sup> . Let no man say with the Philistines , *It is a chance* <sup>p</sup> , a thing that comes by course , had a time to grow in , and must have a time to goe in , &c. This is , to be worse than

than ox and asse, who as they know their masters crib, so the wild colt knowes when the damme striketh it.

'Tis sure ; as there's no winde, but may blow raine if God will : so there is ever something in the winde, when it blowes in a crosse-point to our comfort. Sinfull men strike not their dogs, much lesse their children, without a cause. The iust God never smites, but he hath some iust reason : his judgments are sometimes secret, saith a Father, always iust. *Wherfore liest thou on thy face?* said God to *Joshua*, *Israel hath sinned* : *Vp, search diligently*, &c q. What evill haist thou done (said the Marriners to the distressed Prophet) *that this evill is come upon us* ? Let every such *Jonas* reflect upon himselfe and say, *what evill have I done* ? What sinne have I

Aug.

q. *Ioff. 7. 10,*  
*11.*r. *Ion. 1. 3.*s. *Jer. 8. 6.*

<sup>t</sup> *Mich. 6. 9.*

<sup>a</sup> *1 Sam. 23.*

22.

committed, or admitted? what good have I omitted or intermitted? No rod but hath a voice in it, Hearcye the rod, and who hath appointed it <sup>t</sup>. Something, surely there is amisse, that God would have amended. Search therefore, and follow your worke close. And that ye may worke by rule. First, set thy selfe in Gods presence, and ther<sup>e</sup> lay a charge upon thy conscience, to deale truly with thee in the discovery of the traitor, to shew thee where his haunt is; for I tell thee, *he will deale subtilly* <sup>a</sup>, as *Saul* told the *Ziphites* concerning *David* his supposed enemy. Our consciences (faith one) are like looking-glasses; which being ore-spred with dust, shew nothing: but if cleane wip'd, represent things clearely. And as lines that are written with the juyce of limmons, when they are held to the

the fire, are made legible, but not otherwise : so conscience set before those *everlasting burnings* (so God is called, *Esay*, 33. 14.) will bring us out our sinnes : we shall be able to say of it as she said of our Saviour, *Come see a man that told me all that ever I did*<sup>x</sup>. It will bespeake us in the language of that Prophet. *Hast thou not procured this unto thy selfe, in that thou hast forsaken the Lord thy God, when he led thee by the way*<sup>y</sup>? Secondly, single out and set a jealous eye upon thy beloved sin, that bosom-devill what ever it be : and suspect that, above other, for the sinne God strikes at. For as in every man there is some one element, humour, passion predominant : so likewise some speciall sinne that playes *Rex* in his soule ; turnes him about as the rudder doth the ship : hath him at a becke, as the *Centurion* had his

<sup>x</sup> *John* 4. 39.

<sup>y</sup> *Iere.* 2. 17.

<sup>a</sup> Luk. 16.18.

servants : is to him as a right hand for profit, or a right eye for pleasure. This the Devill studiously hides from us, as being his chiefe hold, his castle, his throne ; out of which if he be ejected, he looseth his kingdome, *he falls as lightning from the heaven* of mens hearts <sup>2</sup>. As therefore he set *Adam* to a contrary tree, that he might not eate of the tree of life ; so he would turne our thoughts from this to some other sinne : make us mistake as the *Syrians* did the King of *Judah* for the King of *Israel*, that he may sit as sole King in our hearts , to our utter overthrow. You may easily know it. 'Tis that (among other notes) which thou art lothest, and wouldst least be aknowne of : or if it be laid open before thee by God in his word, or thine, owne selfe-accusing conscience (that domesticall chaplaine)

Iaine) thou art ready to colour  
and cloke it, to please and con-  
tend for it, to say of it as *Lot of*  
*Zoar*, Is it not a little one?  
or as *David of Absalom*,  
handle it gently for my sake<sup>a</sup>,  
or as *Jacob of Benjamin*, If he  
dye, I cannot live. In this the  
Lord be mercifull unto me  
&c<sup>b</sup>. Oh that he would ac-  
cept of rivers of oyle for a dis-  
pensation. Or if he will not,  
thou departest sorry (with the  
rich young *Pharisee*) that  
Christ should call for that sin,  
which thou art not willing to  
part with. This true Mother  
(such was her love) could not  
yeeld to see the child divided:  
no more can many endure to be  
sundered from their beloved  
sinne. This, their iealous God  
cannot away with in his owne;  
and therefore followes them  
with one affliction upon an-  
other, till he have strucke a par-  
ting blow betweene them and

G 5                   their

<sup>a</sup> 2 Sam. 18.5.

<sup>b</sup> 2 Kin. 5.18  
Micah. 6.7.

their paramour, that *peccatum in deliciis*, their darling corruption. Men are sure to be met with most and soonest in that which they make a corrival with God.

Thirdly, take speciall notice of what kinde thy crosse is, and where it most of all pincheth. It is Gods usuall order to punish sinne in kinde. Thus *Adams* desire of the God-head was punisht with mortality and misery : *Davids* two sins of adultery and murther were punished with *Absalom's* and *Ammons* incest, and untimely end's. Yea for one life treacherously taken away, he lost four, *Amnon* his eldest sonne, *Absalom* his next, *Adoniah* his darling, and the child borne in adultery : according to his owne sentence unwittingly passed upon himselfe, *he shall restore the lamb fourfold* & because he did this thing, and had

no pitty. *Jacob* fain'd himselfe the elder brother for the younger, and is therefore couzened by *Laban*, in the elder sister for the younger. Thus God comes home to us in our crosses, payes us often in our owne coyne, over-shoots us in our owne bow : yea many times takes notice of the offending member to punish it. Thus those blasphemers in the *Revelation* gnawed their tongues for anguish<sup>d</sup>. *Dives* also was tortured most in his tongue, which he had most abused \*. *Abimelechs* head had stollen the crowne : and therefore in his head is he smitten. *Sampsons* eyes were the first offendours, which betrai'd him to lust, therefore his eyes are first pul'd out, and he is led a blinde captive to *Gaza*, where he first gaz'd on his curfisan *Dalilah*. Thus many times the child is so like the father, that ye may safely

Per quod quis  
peccat, per i.  
dem punitur  
& ipie.

<sup>d</sup> *Rev. 16.10*

\* Quia plus  
in lingua pecca-  
verat. *Cyp.*

safely say, such a sinne was the father of such a cross.

Fourthly, pray God to point thee to that sinne he strikes at : cry out with *Job*, *How many are mine iniquities and finnes ? make me to know my transgressi-  
on and my sin e.* And againe, *I will say unto God, doe not con-  
demne me : shew me wherefore thou contendest with me f :* This is *Elihu's* advice : surely it is meete to be said unto God, *I have borne chaitisement, I will  
not offend any more. That which I see not, teach thou mee : if I  
have done iniquity, I will doe no  
more g.* Let God but heare such words fall from us, and he cannot but instruct as well as cor-  
rect us, *Psal. 94. 12.* He that will have sinfull men ioyne instrucion with correction, will himselfe much more, if we seeke it at his hands.

Secondly, having by dili-  
gent search found out the tray-  
tor

e Job 13:23.

f Job 10:2.

g Job 34:37,  
32.

tor that God strikes at, lay hold upon it presently, take it by the throate, drag it by the haire to the place of execution; there, strip it by confession, whip it by humiliation, rip out the heart of it by the practise of mortification. Afflict thy selfe with voluntary sorrowes, not so much for thy paine as thy sinne, thy crosses and losses as thy vices and lusts. This is *that sorrow to Godward* the Apostle speakes of, that either removes the affliction or sweetens it, and is found in none but those that have sorrowed to repentance <sup>b</sup>. It is for a *Pharaoh* to cry out of the plague as a man upon the racke, for an hypocrite to *howle upon his bod<sup>i</sup>*, as a dog tyed up in his kennell, when he *lusts but hath not*: when he *kills and desires to have, but cannot obtaine* <sup>k</sup>: for a reprobate to *below, like a baited bull at the head*

" καταθε-  
δυ λύπη.

*h 2 Cor. 7.9.*

*i Hos. 7.14.*

*k 1 Tim. 4.2.*

1 Cor. 5.11.

m Dan. 9.5.

n Rom. 7.14.

head of every streete<sup>1</sup>. It's sin  
that most afflicts a Christian,  
when he pants under the  
stroke of his fathers displea-  
sure. *David* cries not *Perij*, but  
*peccavi*, not I am undone, but I  
have done foolishly ; *Daniel*  
complaines not, we are re-  
proacht and oppressed, but we  
have rebell'd and offended<sup>m</sup>.  
It was not the malice of his  
persecutours, but the law of his  
members that put St. Paul. to  
that piteous out-cry. *O wret-  
ched man that I am<sup>n</sup>* &c. No-  
thing greives a good child so  
much as that he hath grieved  
his father : this paines him  
morethen the sharpest whip-  
ping : so here. It is sinne that  
puts a sting into every croſſe.  
And as hell would be no hell  
but for the worme of conſci-  
ence there, that never dies ;  
this is worse to them then the  
fire that never goes out : so  
troubles to Gods Saints would  
be

be no troubles ; we could not be properly said to be miserable in them, were it not for sinne that sets them on. You see then where to spend your greatest sorrowes, and what to fall out with, when things fall out otherwise then you desire. Hast thou a right hand that offends thee ? off with it. Is it a right eye that troubles thee ? out with it. Say it be as deare to thee as *Ismael* was to *Abraham*, as *Esan* to *Isaac*, as *Benjamin* to *Jacob* ; fend it away, discharge thy house, thy heart of it out of hand. Is it not better doe so then dye ? Surely except we had lingered we had returned twice by this, well victualled <sup>o</sup>, as he said. Whereas if this be done to purpose, looke how old *Jacob* met with such joyes as he lookt not for, saw such sights, heard such newes, was sent for in such wagons as that his heart first fainted (for he beleevd

<sup>o</sup> Gen. 43. 10.

P Gen. 45.26, vedi it not) and then revived P,  
27.

q Job 22.26.

r 1 Cor. 2.9.

L. Elish. of  
Exe.

when he found it to be true: so shall it be with us, if, for Gods sake, we mortifie our old sins, the cause of his high displeasure against us. We shall have our delight in the Almighty, and lift up our faces unto God q: we shall heare and see such things, (even in this life) as carnall eye never saw, carnall eare never heard, &c r. And although God should send for us into his Go-shen which is above, by a charret of fire, (some sharper triall) yet his very fire shall preserve us. It is well observed, that both those charrets that came to fetch *Elijah*, and those that came to defend *Elisha* were fiery. God is no lesse lovely to his owne in the middest of his judgments, then he is terrible to his enemies in the demonstration of his mercies.

Thirdly,

Thirdly , beware of medling any more with Sin , considering the after-claps , and ill-consequents . Could wee but fore-thinke vvhath Sinne would cost us , wee durst not but be innocent : for , *Knowest thou not , said hee , that it Will be bitternesse in the end* <sup>f</sup> ? A man cannot bathe himselfe in the sweet pleasures of Sin , but hee shall bee sowc'd as deepe in the salt-brine of sorrow . *Rebecca* may make a Kid taste like venison , but *Death is in Sins p'st* . It may pretend and promise faire at first , with *Laban* , but at parting it vwill shew it selfe . Fawne upon us it may ( as a dirty dog upon his master ) but it doth but defile us with fawning ; yea , such deepe spots it sets upon the soule , as nothing will fetch out , but the blood of Christ , or fire of hell . Sin is a serpent in our bosomes , that

<sup>f</sup> 2 Sam. 2.26..

<sup>t Prov. 23.32</sup>

<sup>u Prov. 20.17.</sup>

<sup>x Hebr. 3.13.</sup>

<sup>y Gen. 2.8.</sup>

that cannot live but by sucking out our life-blood. Well it may , Serpent-like , glide smoothly over the body , but at last it will *bite like an Adder, and sting like a Cockatrice*<sup>t</sup>. Honey it may be in the mouth, but gravell in the maw <sup>u</sup>: like *Ionathans* honey , of which he had no sooner tasted , but his head was forfeited. *Plinius* tells of a certaine country , where their honey is poysinous , because it is suck'd out of venomous hearbs. Loz , such is the pleasure that is plackt out of Sins botches. What should I say more ? there *is a deceitfulness in Sin*<sup>x</sup> , saith the Apostle , trust it not : *A lyē in all these vanities* , saith the Prophet, beleeve it not. It will promise golden mountaines , this and that contentment , but it payes *pro thesauro, carbones* , instead of Mines , Coale-pits. Sin promised *Adam* he should much

much mend himselfe, *Achan* hee should much make himselfe, *David* hee should much satisfie himselfe. But, did ever any oppose God, and prosper? *Job*: are there not large rolles of Enditement written on both sides before him, full of sinnes and woes? *Adam* had no sooner hit, but hee was banished. *Achan* had no sooner toucht the consecrated Gold, but hee was a Son of death. *David* had no sooner imbrac't the bosome of a Stranger, but hee felt himselfe in a deepe ditch<sup>a</sup>; such, as hee that pleaseth God, shall be blest from<sup>b</sup>. Be wise now therefore, O yee Christians: be instructed ye Godly of the earth; serve the Lord with feare, and rejoice vwith trembling<sup>c</sup>. Tremble, I say, and sinne not: Commune with your own hearts of these things, and be still, or pawse, and make a strop; sith there

<sup>a</sup> Pro. 23.27.

<sup>b</sup> Eccles. 7.7.

<sup>c</sup> P. Job. 2.10,11

<sup>d</sup> P. Job. 4.14.

*c Psal. 2. 12.*

there is no safety in running forward. *Kisse the Son*, who hath deliver'd you indeed from the wrath to come ; but yet, so as he can be angry *if yee perishe from the tray* ; that is , wander out of it. And , *if his wrath be kindled, yea but a little* , hee will so fall upon you , as that yee will account it greatest madnesse , to buy the sweetest Sin at so deare a rate. The Judge , you know , besides the blocke , or gallowes , hath lighter punishments for lesser Offendours : as the Stockes , Little-eale , Whipping-post , Pillorie , Jayle , &c. And so hath God , for such as hee meanes not to damne eternally , hee can load them vwith judgements , not temporall onely , in their Bodies , names , estates , friends , labours ; but spirituall also . Such as are ; hiding his face from them in deepe displeasure ; *hardening their*

their hearts from his feare<sup>f</sup>; impenitent continuance in an evill course; punishing one Sinne with another, as in *David, Salomon, Sampson, Peter, &c.* excommunicating them from the power of his ordinances; delivering them up to *Spirituall wickednesse*, to be lasht and buffeted, till they *returne to themselves* with the Prodigall, and recover their lost wits againe. For, Sin works such a distemper in the soule, that the Scripture calleth it, *Wickednesse of folly, even foolishnesse of madnesse*<sup>g</sup>. Now, what should God doe with his servants when they run mad, but turne them into *Bedlam*? And, oh the bloody wailes that his rod hath left upon the backes of his best children, when they have return'd againe to folly<sup>h</sup>, till they *bethinke themselves, and repent, and make supplication, and say,*

Wee

*f Esa. 63.17.*

*g Eccles. 7.25*

*h Psal. 85.8.*

i *Act. 28. 5.*  
k *Mat. 1. 25.*  
o *Phil. 4. 8.*

l *Jude. 9. 9.*

m *Mat. 23. 13*

n *1. Kings. 2. 22.*

o *1. Sam. 18. 9*

p *Prov. 16. 4.*

Wee have sinned, and have done  
perverstly, and have committed  
wickednesse, i *King. 8. 47.*  
All which considered; what  
should wee doe, rather than  
shake off any sollicitation to  
Sin, as Saint *Paul* did the vi-  
per<sup>i</sup>; silence it, as our Saviour  
did the devill in the Gospell<sup>k</sup>;  
say nay to it, as the vine and  
olive did to the rest of the trees  
in *Iohns* parable<sup>l</sup>; stoutly re-  
pell, and sternely reply upon  
it, as our Saviour to the Pha-  
risees, *Why tempt yee mee, yee  
hypocrites<sup>m</sup>?* as *Naboth* to  
*Ahab*, God forbid that I  
should part with my patrimo-  
ny; as *Salomon* to his mother,  
interceding for *Adonia*, *Aske  
for him the Kingdome also<sup>n</sup>*; or  
as the Witch of *Endor* to  
*Saul*, *Why seekest thou to take  
mee in a snare, to cause mee to  
dye<sup>o</sup>?* To multiply Sinne, is to  
multiply sorrow P: and to trea-  
sure up Sinne, is to treasure up  
wrath:

wrath q. Is not destruction to  
the wicked, saith Job, and a  
strange punishment to the wor-  
kers of iniquitie <sup>r</sup>? And this  
was that, whereby hee frigh-  
ted his conscience from fur-  
ther meddling. So did Da-  
vid, *Psal. 119, 120.* So did  
*Paul, 2 Cor. 5. 10.* And for  
this it was, that the Lord  
(knowing the canker of our  
natures, that we are flesh alto,  
as well as spirit; that the flesh  
is a slave, and must be terri-  
fied) hath purposly proposed  
to us thrice so many curses as  
blessings, *Deut. 28.* that loo-  
king up, as *David*, and seeing  
the punishing Angell stand  
over our neckes, we may feare  
and forbear, and *Sin no more,*  
*lest a worse thing come unto*  
*us*<sup>s</sup>. Take heed therefore (that  
I may resume, and shut up this  
Exhortation) take heed, I say,  
of Sin, if but for the evill con-  
sequents. *Cast away all your*  
*trans-*

<sup>q Rom. 2. 5.</sup>

<sup>r Job 3: 13, 2, 3</sup>

<sup>s Job. 5. 14.</sup>

transgressions (as Moses did his staffe, when once it became a serpent) *For, why will yee dye, O house of Israel?* fortifie your purposes against it, and stand unchangeably resolved against Sinne, against every sinne, though never so deare or delicious. Hee that favoureth any, though hee forgoe many, doth but as *Benhadad*, recover of one disease, and dye of another: yea, without timely repentance, he doth but take paines to goe to hell. Sin ever ends tragically: avoid it therfore, if but for the blacke taile of plagues and crosses it drawes after it.

*Cavete à Me.  
Jaunpy go.  
Prin.*

*Vse 3.*

Lastly, is it for Sin that wee suffer? how should this patient our hearts, compose and allay our fretting spirits under any affliction: yea, how should this make us active and cheerfull in bearing Gods indignation, because wee have sinned against

against him y. It is the wickedness of a man, saith Salomon, that perverts his way, and his heart frets against the Lord z. Some secretly repine at Gods hand, like those horses, that disgest their choller by biting on the bridle. Others more boisterous, set their mouths against heaven<sup>a</sup>; and like beasts of prey, having beeene long accustomed to the darknesse of corrupted Nature, they are more fierce and furious, and have brutish and fell affectiōns, full of rage and wrathfulness. When they are provoked by any smart or paine, they flye upon God; and all that comes next to hand, as that raging Turke did at the battell of Belgrade. This is to howle against heaven with the Wolfe, when the sheepe is dumbe before the shearer<sup>b</sup>. This is to flye in the face of the fanner as chaff:, when the heavier

y Mic. 7.9.

z Pro. 19.3.

a Psal. 73.9.

Funebris.  
Chrysolit. in  
Math. Hum.  
19.

b Esey 53.7.

H              wheat

wheat falls low at his feet. And yet there is a spice of this disease abiding still in the best: they are not so wholly freed from their spirituall frenzie, but at some times they are ready to play the mad men. Not to speake of *David*, and *Ieremie*, 'twas *Jobs* weaknesse, *cha.*

*23. 3, 4.* Hee challengeth God into the schooles, as it were, and thought to have had the better of him. But he was sharply reproved for his peevishnesse, *chap. 40. 2.* and cryed *Peccavi, chap. 42. 1, 2.* and so must wee. God will have us confesse against our selves, our Sins<sup>c</sup>, with *David*, and say, *I know that thy judgements are right, and thou hast afflicted me justly d.* Let no man say, when hee suffers ought, what an hard case is this? how can it stand with divine justice? but let God be justified, and every mouth stopped: for it

*c Psal. 32. 5.*

*d Ps. 119. 75*

it is not possible that he should wrong us, were it worse with us than 'tis. Say then, *It is of the Lords mercie that wee are not consumed* <sup>c</sup>; that wee are any thing out of hell; that our affliction, what ever it be, is not an execution, but a correction onely; and that not in extremity, but with a mercifull mitigation. *Why is living man sorrowfull?* saith the Church. 'Tis Gods mercie that hee is alive amidst all his sorrowes, especially since *Man suffereth for his Sin* <sup>f</sup>, the just hire whereof, is death eternall <sup>g</sup>. This *David* saw, and was thankfull; *Thou hast chastened mee sore*, saith hee, *but hast not delivered mee to death* <sup>h</sup>. *I shall not dye but live,* and declare the workes of the Lord <sup>h</sup>. Hee that hath deserved hanging, may be glad if hee scape with a whipping. Christ hath already suffered the

H 2      worst

Quavis aspe-  
ra & adversa  
patiamur, mi-  
nora tamen  
patimur quam  
merimus. Sal-  
vian.

<sup>c</sup> Lam. 3.22.

<sup>f</sup> Lam. 3.39.

<sup>g</sup> Rom. 6.ult.

<sup>h</sup> Psa. 118.17  
18.

i Luk. 23. 41.

k 2 Sam. 24.  
17.

l 1 Thes. 1. 10.

worſt of it for us, the just for the unjust. The good theefe could ſay, *Wee are here for our deserts*<sup>1</sup>, but hee is innocent: and yet hee ſuffered willingly, for hee could lay downe his life, and take it up againe at pleasure. Now Christ on his crosse, is a Doctour in his chaire, where hee readeſ unto us all a lecture of Patience. How ſhould wee take up *Davids* words, and ſay, *Loe I have ſinned, and I have done wickedly*; but that immaculate lambe of God, what had hee done? *Let thy hand, I pray thee, be against mee*<sup>k</sup>, &c. And what though it ſhould be againſt us as long as wee live, yet what's that to *the wrath to come*<sup>1</sup>, from which hee hath delivered us? Howbeit, there is none of Gods afflicted that hath not his *lucida intervalla*, his intermiſſions, respites, breathing whiles. Yea, ſo ſmall a while

while doth the hand of the Lord rest upon us , that ~~Bether~~<sup>Le</sup> cannot get deminutives enow, to extenuate it : for he calls it a very little little crosse that we beare. So the Scripture in both testaments. The Prophet calls it *a moment, and a little moment* ; and faith , the indignation doth not transire , but pertransire ; passe, but over passe<sup>m</sup>. The sharpe of it is but short and sudden , and is therefore set forth in the new Testament oft , by the travell of a woman<sup>n</sup> : as shée soone forgets her sorrow , so shall wee remember our troubles , *as waters that are past*<sup>o</sup>. Yet a very little while , faith the Apostle , even as little as may be , *and hee that shall come, will come, and will not tarry* <sup>P</sup>: hee will come leaping , as a Hind , over the mountaines of *Bether*, (all lets and impediments) to our release and deliverance. Our

*m Esay 26.*  
*τοὶ μηχόν  
 μηχόν.*

Nubecula est,  
 cito transibit.  
 Mourning la-  
 steth but till  
 morning.  
*Psal. 30. 5.*  
*n Ioh. 16. 21.*

*o Job 11. 16.*

*p Heb. 10. 37.*

ēmjs mu-  
yfdr, ḥōr,  
ōrū, tantil-  
lum, tantillū,  
adhuc pusillū,  
q Exod. 14.13.

22.

r 2 Cor. 4.8.9.

song, after a while, shall be louder than our cries, as it was with *Israel* at the Red-sea. Wait therefore patiently, and see the salvation of the Lord q. The red sea of affliction, that might justly swallow us, shall onely preserve us; a wall it shall be on the right hand, and a wall on the left, till we have passed thorough the midst of it dry-shod, into the promised inheritance. Surely, in the floods of great vватers they shall not come nigh us, *Psal.* 32. 6. or if they doe, yet we shall bee onely wash't, not drown'd, as *Paul* was in the shipwracke. Troubled we are, faith hee, on every side, but not distressed: perplex't, but not in despaire: persecuted, but not deserted: dejected, but not destroyed r. Considering therefore, at worst, how well wee aredealt with; and that God hath punished us lesse than our iniquities

iniquities deserve, Ezra 9.13. fret not with *Joash*<sup>s</sup>, but submit with *Hezekiah*<sup>t</sup>. When Gods hand is on thy backe, let thy hand be on thy mouth; yea, *put thy mouth in the dust*, and say with *Jacob*, I am lesse than the least of thy mercies<sup>u</sup>, but worthy the worst of thy punishments. *Righteous art thou, O Lord, and just are thy judgments*, as that good Emperour (after *David*) cryed out, vvhen the traytour tooke away his life, after his wife and children had bin butcher'd before him.

*s a Kin. 6.33.*

*t Esay 39.8.*

*u Gene. 32.10.*

*Mauricius.*

### *And Chasten.*

Or, I nurture, discipline, by chastening instruct, and put learning into them by the rod. A metaphor from a fathers handling his children, whom hee is bound to bring up, *in nurture and admonition*, Ephes. 6.4. and applyed to the father

H 4 of

*ἐν παιδείᾳ,  
καὶ νόοςι.*

moderatio  
ne.

Castigare est  
cum fructu  
corripere.  
*Pignatius.*

Dott.  
Notumenta,  
documenta.

of spirits, *Heb.* 12. 7. and *i Cor.* 11. 32. for when we are judged, that is, afflicted, we are chastened of the Lord. The word signifies, we are dealt with as children, *that we should not be condemned with the world:* like as the carefull father whips his young stripling, when he takes him tripping, to teach him more grace, and to save him from the gallowes. To chasten here, saith an Interpreter, is more then to rebuke: and is therefore set after it in the text, as a further favour; for it imports instruction as well as correction, according to that of the Psalmist. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. *Psal.* 94. 12. what may we hence learne, but this?

That Gods correctors are our instructions, his lashes our lessons, his scourges our schoole-masters,

masters, his chastisements our advertisements. For, *when thy judgments are in the earth, the inhabitants of the world will learne righteousness* x. Hence those close connexions, *Psal. 94. 12. Prov. 3. 12, 13. Prov. 6. 23.* And this to note, the Hebrewes and Greekes both expressie chastening and teaching by one and the same word, because the latter is the true end of the former, according to that in the proverb, smart makes wit, and vexation gives understanding. The schoolmaster when a lesson shall be learnt indeede, sets it on with a whipping. Now , Afflictions are *disdixaglos amatos* as one calls them, Gods free-schoolemasters, curst enough and crabbed, but such as whereby he openeth mens cares to discipline, and commandeth them to returne from iniquity. Then he sheweth them their worke, and their transgressions

H. 5. that

x *Esa 26.9.*

בָּסֵר

*mudicia.*

πεθείς δέ

τε νίνος

τύρα. *Hes.*

y Job 36. 8,  
9, 10.

Biblia Tu-  
bingens.

Ques.

Ans.

that they have exceeded y. Hence affliction is said to have a voice, and men are called upon to heare the rod, and who hath appointed it. And hence it is, lastly, that some render those words *Heb. 12. 7.* If ye endure chaffisement, If ye persevere in discipline. And where we reade ver. 5. *My sonne despise not the chaffening of the Lord,* the vulgar reades, *the discipline of the Lord:* which although it be not all out so good Latine (as Beza there notes) yet the sense is very good : it being the proper end and effect of Gods corrections to mend and make us better, to teach us the knowledge of God and his will, our selves and our duties.

But whence, first, and what is it next, that affliction teacheth us?

To the first. It is not by any either aptnesse in them, or hability in us that afflictions instruct

struct us. For such, alas, is the hardness of mens hearts, that untill the spirit mollifie and make them malleable, Afflictions, Gods hammers doe but beate cold iron, little good is done, nay much hurt, by accident : for wicked men grow worse for afflictions, as water more cold after a heate ; as naughty boyes more stubborn or more stupid after a whipping. But now to Gods children his rods are speaking as well as smiting : his corrections are not mute, but mingled with instructions, his strokes may be strokes of warre, yet his words are words of peace,  
*Psal. 85. 8. And though the Lord give you the bread of affliction, and the water of adversity, yet shall not thy teachers be removed into a corner : but thine eyes shall see thy teachers. And thine ears shall heare a word behind thee saying, This is the way,*  
walke

z *Esay 30.20.*<sup>21.</sup>a *1 Km. 19.9.*b *Gen. 35. 1.*c *Gen. 3.51.*d *Iob. 2. 6.*e *Ies. 7.10.*

imagination

f *Psal. 16.7.*

walke ye in it <sup>z</sup>. What doſt thou here *Elias* <sup>a</sup> ? *Hagar*, *Sarabs* maid, whence cameſt thou? whither wilt thou <sup>b</sup>? Arife *Jacob*, goe up to *Bethel*, and make there an Altar <sup>c</sup>, &c. What meanest thou <sup>d</sup> sleeper? arife, and call upon thy God <sup>d</sup>. Get thee up: wherefore liest thou thus upon thy face? *Israe*l hath ſinned <sup>e</sup> &c. Loe ſuch, and to like purpose is that ſtill voice and that ſweete *Supply of the Spirit of Iesu Christ*, *Phil. 1. 19.* whose office is to con-vince us, *of ſin*, *of righteousness*, and *of judgment*, *Iob. 16. 8.* who in chafteſing *David* inſtructed him every morning, *Pſal. 73. 14.* his reines alſo taught him in the night ſeatōſ. Who guides gods people into all truth: for *he ſhall not ſpeak of himſelf*, (ſaiſt our Saviour there) but *he ſhall take of mine*, and *ſhall ſhow it unto you*, *Iob. 16. 13, 14, 15.* And hence it

is

is that unto the upright there ariseth light in darknesse ; that the rocks powre him forth water, that whether *North* or *South* blow, both blow good to him, and *make his splices flow out*, *Cant. 4. 16.* Hence it is, that afflictions teach Gods children and not tire them : mend and not mad them : draw them nearer to God, and not drive them further from God, and all because they are taught of God.

But what is it (in the next place) that afflictions teach us?

Many wholesome lessons : such as we are hard to get, and apt to forget, if not well followed : whence *Luther* fitly calls affliction, *Theologiam Christianorum*, the Christian mans Divinity.

First, they humble us; and so fit us for instruction ; for the mecke he will guide in judgment, & the meek he will teach his way, *Psal. 25. 9.* Now affliction

*g Psal. 113. 4.*

*h Job. 6. 45.*

*Ques.*

*Ans.*

עכָה

¶ *Iere. 13.15.*

fliction and meekenesse have names alike, such as grow both upon one roote in the holy tongue, because this is the effect of the other. *Heare and give eare*, saith the Prophet, *be not proud, for the Lord hath spoken it*. As who should say, Let the Lord speake never so long, never so loud, till he hide pride from man by afflictions, he shall but speake in the ayre, lose his sweete words, prevaile nothing at all with the sonnes of men, the best discourses fall as raine upon a rocke, when they light upon proud and unbroken hearts. *God speaks once, yea twice, yet men perceive it not*, saith *Elihu*. But what? shall they carry it away so, and heare no further of him? No: *God casts them*, saith he, *upon the bed of affliction, and scourgeth them with the rod of his indignation*. Thus he openeth the eares of men, and sealeth their instruc-

ons.

ons. And this done, then, If there be a messenger with him, an interpreter, &c <sup>k</sup>. He may have audience then, that afore could have none, then he shall be one of a thousand, that afore was the least of a thousand: then men will lend both ears to a good discourse, that before plaid the deafe adders to the wifest charmers. *Manasseh*, that unruly beast hamper him once, and you may have what you will: Feed the prodigall with husks, & no service shall be too base for him, that before took scorne to be a Son. The Gallants of our time cannot be staid in their gallop, till God (to coole the heate of their high-blood, and rebate the edge of their furious resolutions) touch their soule with some terrorre, or their bodies vwith some sicknesse, turne their fooles feathers into kerchieves, summon them by

*k Job 33. 19.  
20. 16. &c.*

*Mobus vel  
coronas tibi  
parturit, vel  
arrogantium  
reprimet. Ili-  
dor. Pelus.*

*Iob. 13. 26.*

*Iob. 39. 18.*

Tanta aded,  
cum restrinxerat,  
reverentia  
divum Nascitur -- *Syrius*  
*Ital. l. 7.*  
*Liv. Decad. 1*  
*lib. 5.*

by a disease , to death , and by death, to judgement : teare off that covering, wherwith sloth and security have muffled their consciences, and make them to possess the Sins of their youth <sup>1.</sup> and now you may talke with them , who before laugh't at instruction , as the wilde asse doth at the horse and his rider <sup>m.</sup> *The wilde asse that is used to the wildernessee*, though shee kicke up her heeles , and snuffe up the wind at her pleasure , so that they that seeke her will not weary themselves ; yet there is a time when shee may be taken , in her month they shall find her, *Ier. 2. 24.* *Tullus Hostilius*, while hee was well and lusty , thought nothing lesse fitting a King , than to doe sacrifice , as *Numa* had done before him. But pined with long sicknesse, he yeelded himselfe to all , both great and small superstitions ; yea , hee fill'd

fill'd the peoples heads with multitudes of Religions. This was *Tullus*: But wee have a better example. Saint *Pant*, I meane, that precious man, that elect vessell<sup>n</sup>. Him, when the Lord Christ would tutour, and teach his Gospell (for hee neither received it of man, nor was hee taught it, but by the revelation of Jesus Christ himselfe, the Arch-prophet, *Gal.* 1. 12. with *Act.* 9. 16, 18, 20.) hee met him on the way, as hee was marching furiously to *Damascus*; unhors't him, laid him low as earth, and yet lower in his owne eyes, abaseth and drives him downe to the utmost, till he had not onely withdrawne him from his bloody purposes, but hid pride from him, *Job* 33. 17. made him of a wolfe, (that raving wolfe of *Benjamin*\* , *Gens* 49. 27.) a lambe, *Esa.* 1. 6. not once opening his mouth, unlesse

*n Ad. 9. 15.*

\* Sunt qui autem partem illam propheticam Iacobi, de Lupo profec- furo è tribu Benjamin, Paulo applicari debere. *Act. 9. ann. ad Act. 9. 3.*

Lud. Capel.

lesle it were to crave direction,  
*What wilt thou have mee to doe  
 Lord? And the Lord said unto  
 him, Arise, goe into the City,  
 and it shall be told thee what  
 thou must doe.* Told thee? by  
 whom? by *Ananias?* 'twas  
 but a little, surely, that hee  
 told him. It was Christ him-  
 selfe that told *Paul* in that  
 three-dayes-darknesse, those  
~~afflora puerata~~, words not fit to  
 be uttered. For now is the  
 time (as some learned con-  
 ceive) when he was rapt into  
 the third heaven, *I Cor. 12. 2.*  
 At which time, lest he shoulde  
 be lifted up with the abun-  
 dance of Revelations, (so care-  
 full is the Lord Christ to keepe  
 his Schollars humble, they  
 shall sit downe at his feet, every  
 one to receive his words, *Deut.*  
 33. 3.) there was given unto  
 him a pricke in the flesh; that is,  
 some violent corruption edg'd  
 with a temptation of Satan, to  
 keepe

keepe him low, and make him pray.

And that's a second lesson wee learne by Affliction, (sith wee are falne upon't.) It teacheth us to pray, puts affections of prayer into our hearts, and words of prayer into our mouthes, *Hos. 14. 2,3. Math. 26. 41.* makes us returne to him that smites us, to treate with him by hearty and affectionate prayer, and to meet him with entreaties of peace. See this in *Jacob*<sup>o</sup>, and *Iabez*, *1 Chron. 4. 10.* the Israelites in *Judges*, the Church in the *Lamentations*, chap. 3. 42. up goe their hands and hearts and all, when they suffer'd for their Sinne. So *Daniel*, what an effectuall prayer doth he powre forth in that common calamite, and how doth he belabour the busynesse, while hee tugges with God, *chap. 9. 18, 19?* So *Jonas*; hee had scarce a breathing

<sup>o</sup> *Gen. 32.*

thing roome in the Whales  
belly, and yet hee prayes, yea,  
hee cries in prayer, *Ion.* 2. 2.  
So *Hannah*; when her adver-  
sary provoked her sore, to make  
her to fret, or to make her  
thunder, (as the word there  
signifies) because the Lord had  
shut up her womb, shee was in  
bitternesse of soule, and prayed  
unto the Lord, and wept sore.  
And she vowed a vow, *P. & C.*  
So *David*, *Psal.* 116. 4: and  
the Son of *David*, *Heb.* 5. 7.  
And *Paul*, being reviled, saith  
hee, wee blesse, and being defa-  
med, wee pray. The sense of  
our present misery sets an edge  
upon our prayers, puts life and  
spirit into them, yea, gives  
them wings to flye aloft, even  
to the throne of Gods grace,  
and to offer a holy violence to  
his Majestie, till wee have  
wrung out of his hands, the  
blessing of deliverance. Oh  
how fervently have Gods chil-  
dren

p : *Sam.* 1. 6.  
10.

q : *Cor.* 4. 12.  
13.

dren prayed in affliction, how feelingly, how forcibly ! *Esa. 26. 16.* Master, said those drowning disciples, carest thou not that wee perish ? In prosperity wee are apt to thinke our selves men good enough, see not our need of God, make not out after him, imagine we can doe well enough without him. Now the Crosse comes, and confutes us cleerly ; shews us our dependance upon God, our happinesse in him, our nothingnesse without him : and so sends us to him with earnest suites, issuing from our troubled soules, like strong streams in narrow straits, that beare downe all that stands in their way. Thus the father of our spirits, *the Shepherd and Bishop of our soules*, sets these cures upon us when wee are stragling, not to devoure us, but to drive us into the fold : turnes these bug-beares loose upon

Even David a Heathen, can give order for prayers to bee made at Hierusalem, for the Kings life and his sons, when he had seen divers of his childre dye before him. *2 Cr. 6. 10 Ciephas.*

*1 Pet. 2. 25*

L Den. 33. 27.

t 2 Chro. 33.  
v. 22, v. 3.

u Isa. 38. 14.

v Rom. 8. 27.  
e gōrnuia.

upon us, that vvee may flye  
into his everlasting armes<sup>t</sup>:  
sends out these summoners, and  
messengers to cite us first, and,  
if that serve not turne, to compell  
us to come in, that his  
house may be full; as they did  
that sturdy rebell *Manasseh*:  
*Who prayed unto God, when hee  
was in affliction, yea, hee hum-  
bled himselfe greatly, and be-  
sought the Lord his God, and  
hee was intreated<sup>t</sup>.* For indeed  
there is no tyme for hearing of  
futes, like the time of trouble,  
*Zach. 13. 9.* And howsoever  
wee cannot, to our thinking,  
pray at such a time, but onely  
*chatter as a Crane, or mourne  
as a Dove<sup>u</sup>*; utter some con-  
fused and broken Petitions,  
&c. yet God that searcheth  
the hearts, knowes what is the  
*meaning* of the Spirit<sup>v</sup>, then  
vwhen the flesh with her mur-  
murings, keepes such a dinne  
( as one faith ) that wee can  
hardly

hardly heare the spirits mixing  
with the fleshes roarings and  
repinings, his praying sighes.  
He heares not onely the pray-  
ers of his afflicted, but even  
*the sighes of his Prisoners*<sup>y</sup>; y Psal. 79. 11.  
yea, their *breathing*, out of the  
low dungeon, *Lam.* 3. 55,  
56. And hence our recourse  
unto him in the day of di-  
stresse, *Psal.* 65. 2. and hence  
the returne of our praises unto  
him, when hee hath turn'd a-  
gaine our captivity, as the ri-  
vers in the South<sup>z</sup>: while the  
wicked gnaw their tongues  
for sorrow, *Apoc.* 16. 10. or  
are silent in darkenesse, *I Sam.*  
2. 9.

Thirdly, a Christian learnes  
obedience by the things that he  
suffereth, growes more buxom  
and pliant to the whole will of  
God, understands it more, exe-  
cutes it better. *There shal be  
onely feare to make you under-  
stand the hearing,* *Esay*, 28. 19.  
Wee

<sup>z</sup> *Psal.* 126. 1.

Vetus Scripturæ com-  
mentarius  
crux est.

\* They are  
*Pillula lucis*,  
pills made on  
purpose to  
clear the  
eye-sight.  
Afflictiones  
sunt lex pra-  
etica. *Parcus*  
in Gen. col.  
2029.

We heare and reade much of  
the corruption of our natures,  
odiousnesse of our sinnes, ne-  
cessity of a Saviour, sweetnes  
of Gods love in Christ, &c. but  
we never fully apprehend these  
things, or tast how good the  
Lord is, till some sharpe affli-  
ction. *Pauls* bodily blindnesse  
opened the eyes of his minde :  
*Jonas* his sinne had not beene  
found out but for the tempest.  
A man is occasioned by his  
crosse, to enquire into sundry  
passages betweene God, and his  
owne soule, and to see such  
things to be sinnes, or duties, as  
before he tooke no notice of \*.  
Afflictions, saith a great Di-  
vine, are a practicall law. When  
this law commeth, *sinne revis-  
ueth*, as in *Josephs* brethren :  
consent is also yeelded to the  
written law that it is good, *Roms.*  
7. 9. 16. yea that it is good for  
a man that he hath beene affli-  
cted, that thereby he might  
learne

learne Gods statutes, *Psal. 119.*

71. Many a good word is even worse then spilt upon us, till God set it on with his rod. It lies asleepe, as it were, like the husbandmans seede under a clod, till God come with his clatting-beetle, and give it roome to rise. All *Elihu's* sweete words were lost upon *Iob*, till God had thundred him: then he is ready to say, *I have sinned, and perverted that which was right, and it profited me not, I have borne chastisement, I will not offend any more. That which I see not, teach thou mee,* &c<sup>a</sup>. So *David*, Before I was afflicted I went astray, but now I have kept thy word, *Psa. 119.*

67. Zipporah presently falls a circumcising her sonne, when she sees her husbands life lies upon it. *Nomi* lookt not homeward (nor we heavenward) till the Almighty had dealt very bitterly with her,

I                    yea

a *Iob 34. 31.*  
32.

yea the losse of her husband and children set her former crosses avvorke ; as in physicke, a second potion doth a former, that lay asleepe in the body. Thus God beates us, that he may better us : and gives us to grovv after an affliction, as children doe after a fit of sicknesse.

*Afflictio ad patientiam instruit ac velut inungit. Chrys.  
Cum inventret ista patientem,  
ad majora erudit. Chrys.  
sol. jer. 110.*

b *Phil. 4.11.*  
*μεμνησθαι  
Sacris initia-  
tus sum.*

Fourthly, *tribulation teacheth patience, Rom. 5. 3.* yea such a vwell-knit patience, as makes a man suffer after he hath suffered, as *David* did from *Shimei*, but first, from *Absalom*. In this schoole of affliction *Paul* had learn'd, in *what estate soever he was*, prosperous or adverse, therewith to be content<sup>b</sup>. Yea vve finde, saith a Father, that the Patriarchs, Prophets and all the just ones vvhich vvere types and figures of Christ, did keepe nothing more to the praise of their vertues than this, that by all that they suffered, they had learnt patience

patience \*. A man that hath not beeene used to this bitter cup, will sputter at it : when another that hath, will cry out in Christ's language, *O my father, if this cup may not passe away from me except I drinke it, thy will be done*<sup>c</sup>. And this said; he sits alone and is silent, because God hath laid it upon him, Lam.

3. 28. he chargeth not God foolishly, but is in meditation, according to that advise of the Preacher, Eccles. 7. 14. If his soule begin to bustle, as it will, he chides downe his distemper, and prayes himselfe patient: he comforts himselfe in the Lord his God<sup>d</sup>, and foreseeing his deliverance (though but afarre off, as Abraham saw Christ) he counts it all joy, though he fall into diverse temptations : knowing that the triall of his faith worketh patience, Iam. 1. 2, 3. and the patient abiding of the afflicted

\* Invenimus  
deniq; & Pa-  
triarchas, &c.  
*Cypr. de bono  
paup. fol. 105*

*c Mash. 26.42*

*d Sam. 30 5*

shall not perish for ever, *Psal.*  
9. 18.

Fifthly, as affliction teacheth patience, so experience too, as it followes in that *Rom.* 5. 3. It is a speciall helpe to experimentall knowledge: And first, of God, who is never so much enjoyed of us, as when we are in the deepe with *David*<sup>e</sup>, as when we lye hardest with *Jacob*<sup>f</sup>, as when we are worst of all bestead with *Iehosaphat*<sup>g</sup>, as when we are slaine all day long for his sake with the Martyrs. Then we are given to see him with our eyes, as *Job* did, who till that time, had heard of him by the hearing of the eare onely. Then we come to know that the Lord he is God with *Manasseh*, 2 *Chron.* 33. 13. yea that he is our refuge and strength, a very present helpe in trouble<sup>h</sup>. Then we have a cleare sight of first, his power, whereby he could

e *Psal.* 130. 1

f *Gene.* 28. 12

g 2 *Chron.* 20.  
12.

h *Psa.* 46. 1.

could as easily have consumed as corrected us, hurld us into hell, as held us a while over it, like as *David* told *Saul*, he could as easily have cut his throate as he had cut his coate : and as *Cæsar* boasted to *Metellus*, he could as soone make him hop headlesse, as bid it be done. It appeares, we are no more able to stand before God, then a glasse-bottle before a cannon-shot. Secondly, his wisdome and providence appears in fitting our afflictions both for kinde, such it shall be and no other : for time, such a space it shall lye upon us, and no longer ; and for weight so much it shall be, & no more. He afflicts his, *by line and by plummet*, according to their neede and ability to beare it. *1 Cor. 10. 13.* And as he carefully chose out their way out of *Egypt*, not the nearer but the farther : so he doth ours to the hea-

Non erubesco  
profiteri non-  
quam proue-  
ctum me ad  
tam sublime  
notitiae Dei  
fastigium quam  
hoc morbo  
attigi. *Rolle-  
ccus apud  
Melech A-  
dam. in vit.  
extet. Theol.*

venly Canaan. Thirdly, we have experience of his love, most seene and most seald up unto us in afflictions, his season of shewing mercy, for mans extremity is Gods opportunity.

Next, as the croffe gives us experience of God, how wise, seasonable, mercifull, compassionate he is, so likewise of our selves. It shewes a man first, the frailty of his matter. Some, faith one, are more painted then some, but all earthen vessells : some more cleare then some, but all brittle glasses. *Job* saw himselfe but *dust and ashes* when he was in affliction, that afore had dreamt some greater matter of himselfe, and made no other account but *to dye in his nest*. *David*, when gotten upon his hill, began to crow, that he should never be remov'd: but when God hid his face, chang'd his hand, *David* was

was a worme, and no man, and concludes him that is best underlaid to be very vanity, *Psal.*

39. 5.

Secondly, It shewes us by experience the sinfullnesse of our disposition, and what is in our hearts, *Deut.* 3. 2. what a deale of infidelity, impatiency, techinessse, fowardnesse, faint-hearteinessse, and insufficiency to manage the smallest affliction ; according to that of the wise-man. *If thou faint in the day of adversity, thy strength is but small.* *Prov.* 24. 10. A puddle seemes cleare at the top, but stirre it with a sticke, and the mud will rise straight. A Christian, whiles all goes well with him, is apt to thinke himself a jolly fellow, reasonable wise, humble, patient, &c. till put to't : and then hee soone sees himselfe to be none of all these, nor any thing else that's good, further, and longer then

*Affl. sua.*

He is upheld by God. A man knowes not where his house is ill cover'd, till winter : a fowler findes not his want of skill, till he hath receaved a wound or two : so tis here. Crosses, saith one, are like pinching frosts, that will search us : where we are most unsound, we shall soonest plaine : and where most corruption lyes we shall most shrinke, when the burthen comes. Thus we learn to know our selves by that we suffer.

Lastly, Affliction sanctified teacheth what the world is, and gives us to know by experience (that which vve might better have taken *Salomons* or rather Gods word for, without trying further conclusions) that all both persons and things under the Sunne are first *vanity*, secondly, *vexation of Spirit*.

For persons first : take the best

best and likeliest of them to doe us good, they prove miserable comforters, physicians of no value. Surely men of low degree are vanity : and men of high degree are a lie : to be laid in the ballance, they are altogether lighter then vanity, Psal. 62. 9. This is vvhile they live : it is little or nothing they can doe for us. And when death comes, His breath goeth forth, he returnes to his earth, in that very day his thoughts perish<sup>1</sup>: even those glittering and golden thoughts and projects he had for thine helpe and preferment, as the word there signifieth. Thus either our friends dye from us in the height of our expectancies, or else their affections toward us dye ; especially when we are in adversity ; as they dealt by Job upon the dunghill, my kinsfolke faith hee, have failed, and my familiar friends have forgotten

Jonathan was  
a fast friend  
to David, yet  
hee callis to  
God his  
Buckler.

<sup>1</sup> Psal. 146.4.

mee. *Yea, all my inward friends* (or the men of my secrets) *abhorred mee: and they whom I loved, are turned against mee.*

*Iob 19. 14, 19.* Loe, this is the worlds kindnesse to their friends <sup>m</sup>; as hee upbraided *Hushai*: and *thus is a man served in the house of his friends, Zach. 13. 6.* But what for the things of the world? finds the afflicted any more solidity or constancie in them? Nothing lesse: *The world passeth away, and the lusts thereof*, saith one Apostle <sup>n</sup>. *The very fashion of this world, the biew of it passeth away* <sup>o</sup>, saith another. *Wilt thou set thine eyes*, saith a third, *upon that which is not?* It is heaven onely that hath <sup>a</sup> foundation, earth hath none: God hath hang'd it upon nothing, and the things therein are a very nothing. Nothing, I say in themselves, and yet full of power and activity to inflict

*in 2 Sam. 16.*  
<sup>17.</sup>

*n 1 John 2. 17.*

*o 1 Cor. 7. 31.*  
*29 id.,*  
*a Mathematicall figure,*  
*Prov. 23. 5.*

*The glory of*  
*this world is*  
*but an opinion,*  
*of the world.*  
*Matt. 4. 8. the*

inflict vexation upon others.

And this, none can so feelingly say as the afflicted. Hee finds by experience, the truth of that sacred Proverbe, (for persons first) that *Confidence in an unfaithfull man, in time of trouble, is like a broken tooth, and a foot out of synt* P. The stiffe of such reeden friend-ship, will not onely breake under him that leanes on it, but run into his hand and breed vexation of spirit, *Esa. 36. 6.* To him that is afflicted, pitie should be shew'd from his friend: but hee forsaketh the feare of the Almighty. *My brethren have dealt deceitfully as a brooke* q, saith *Iob*, *The best of them is as a brier*, saith the Church, *the most upright as a thorne-hedge, &c.* And thence infers, *Trust ye not in a friend, put not confidence in a guide*<sup>r</sup>, lest hee serve us as *Davids guide did him*, *Psal. 55. 13.*

pompe of it a  
phantasie,  
*Act. 25. 23.*

μῆνος  
οἰνοῖς:  
life it selfe an  
imagination,  
*Psal. 39. 6.*  
Surely in an  
image walk-  
eth each man.

p *Prov. 25. 19*

q *Iob 6. 14, 15*

r *Mica 7. 4, 5*

or

was *Iudas* did Iesus, who was  
guide to them that tooke him,  
*Act. 1. 16.*

*Quest.*

*Ans.*

*C Luk. 12.16.*

But may not a man relieve  
himselfe in such unfaithful-  
nesse of friends, by the abun-  
dance of other meanes?

No, saith our Saviour, neit-  
her a mans being, nor well-  
being consisteth in the abun-  
dance of the things that hee pos-  
sesseth. First, in the very  
pursuit of them is much an-  
guish, many grievances, feares,  
jealousies, disgraces, interrup-  
tions, discontentments, (for,  
be a man never so well under-  
laid with the things of this  
life, yet while his flesh is upon  
him, hee shall be sorrowfull: and  
while his soule is in him, it shall  
moure, *Iob. 14.22.*) Second-  
ly, they are far sweeter in the  
ambition, than in the fruition:  
for besides that, wee are never  
sure of them for a day (where-  
upon they are called *riches of*

*uncer-*

*x Tim. 6.17*

uncertainty<sup>t</sup>, subject to vanity in themselves, and violence from others, *Math. 6. 19, 20.* to our great vexation ; to see, that wee can no more hold them, than a flocke of birds sitting in our garden : nor stay them, than the streames that passe by the sides of a citie) if wee were sure of their presence, yet wee could not be sure of their comfort ; because wee cannot make our hearts delight, in the same things still. Not the vworld onely passeth away, but *the lusts ther-of<sup>u</sup>* also. And this is an evill which I have seene under the Sun, and it is common among men, *Eccles. 6. 1, 9.* though most observed by the children of affliction, whose eye-sight is more cleared by those sharp and smart waters. This made *David* such a weaneling to the world <sup>x</sup>. God had by his manifold afflictions, laid such a deale

*u Job. 2.17.**x Psal 131.*

deale of wormwood upon the  
worlds dugs, that hee had no  
mind to fucke there any more.  
*My soule, saith hee, is even as  
a weaned child, Psal. 131. 2.*  
And thus affected stands every  
one of Gods afflicted to the  
things of this life. He knowes  
them too well (and hee hath  
paid for his learning) to trust  
them too farre, or to meddle  
much with them. His profes-  
sion to the world is the same,  
that the Israelites was to *Si-  
hon, Numb. 21. 21.* *Let mee  
goe thorough thy land: wee will  
not turne aside into the fields or  
vineyards* (trouble our selvies  
more than needs about neces-  
saries) *neither drinke of the  
waters of the Wells* (lye suck-  
ing, like Flics, at those botches  
of carnall pleasures, or earthly  
preferments) *wee will goe by  
the Kings high-way* (that good  
old way that God hath scored  
us out in his Word) *untill we  
be*

be past thy countrey (untill wee  
be safe arrived at the key of  
**Canaan**, at the Kingdome of  
heaven.) And this is that Ex-  
perience that wee get of God,  
our selves, and others, both  
persons and things by that wee  
suffer.

Sixthly, (for the afflicted  
man is still at his lesson.) Tri-  
bulation, as it teacheth Pati-  
ence, and by Patience Expe-  
rience, so by Experience, Hope:  
while it puts a man to his  
proofe, makes him looke up  
his Evidences, what time hee  
is assaulted with these and these  
doubts & temptations of satan;  
who will labour to leape over  
where the hedge is lowest; to  
oppose us then most, when we  
are least able to resist. At which  
heavie times, a Christian fin-  
ding by good experience, that  
God supports by his suffici-  
ent grace, heares him, heales  
him, sweetens and sanctifies  
the

*Rom 5. 4.*

y 1 Sam. 17.

37.

the croſſe, gives him taste and experiment of his mercie, when nothing else can yeeld comfort, this rivets him fast to God, and makes him conſiſtent for the future. *The Lord, saith David, that delivered me out of the paw of the Lion, and out of the paw of the Beare, hee will deliver mee out of the hand of this Philistim* y. Loe, this was it that put ſo much courage into him in that moſt dangerous encounter. So Saint Paul in like caſe, *Wee were preſſed, faſh hee, out of meaſure, even above ſtrength, in ſomuch that wee deſpairde even of life. But wee had the ſen-tence of death in our ſelves.* And what did hee make of it? what good iſtruction drew hee out of this deepest affliction? that we ſhould not truſt in our ſelves, but in God, which raiſeth the very dead. i. e. reſcueth ſuch as were appointed to dye.

Who

Who delivered us from so great a death , and doth deliver : in whom wee trust, that hee will yet deliver us <sup>2</sup>. God takes and puts a man sometimes past the helpe of all creatures , that hee may bring the glory of all our confidence home to his own doore, where it is onely due : For till then ( such is our untowardnesse ) wee seldome seeke to him. The Prodigall never thought of his Father till hee had no more huskes. The *Hemorroisse* never made out to Christ , till all her money was gone. The unreasonable creatures , many of them , never looke homeward , till hunger-bit. The widdow *that is left alone* trusteth in God <sup>2</sup>, saith the Apostle : who while she had an husband, lean'd too much upon him. *I will also leave in the midst of thee an afflicted and poore people : and they shall trust in*

*2 Cor. 1. 8,*  
*9, 10.*

*2 Tim. 5. 5.*

b Zeph. 3.12.

in the name of the Lord b, saith the Prophet: who till they were poore, trusted in uncertaine riches. Asa bore himselfe bold upon his forces, as being five hundred and foure-score strong, till he was overmatcht with an army of a thousand thousand Ethiopians. This made him cry, *Help us O Lord our God, for we rest on thee* c. God crosseth many times our likeliest projects, and makes the sinewes of the arme of flesh to cracke, that being unbottom'd of the creature we may trust in the living God who giveth us richly all things to enjoy, i Tim. 6.17.

c 2 Chron. 14.  
3,9,12.

Lastly, (to let passe many other wholesome lessons that Affliction learnes us; as thankfulness upon blessings reobtained, the worth whereof we have now scene best by the want: selfe-examination, and a setting all to rights betwixt God

God and our owne soules d :  
watchfulness and tendernesse  
of Conscience , as in *Da-  
vid* , while an exile : love  
to the like afflicted ; misery  
breeds unity , as in *Hooper*  
and *Ridley* that could agree  
well enough when they were  
both in prison : bowels of  
mercies, kindnesse and com-  
passion towards others in like  
case, as he that hatla had the  
tooth-ach, or hath beene poore  
and necessitous himselfe will  
pitty such as are so : see *Exod.*  
*22. 21.* heavenly-mindednesse,  
a breathing after the place of  
rest, the day of refreshing,  
&c. *David* knew not so well  
what it wasto be a courtier in  
heaven, till he was a sojourner  
in *Meshech*. But (to let passe  
all these and many more, I say,  
and to goe on as we began  
with the Apostle) Affliction as  
it teacheth patience and by pa-  
tience,experience, and by expe-  
rience

d *Lam. 3. 40,*  
*41.*

c Rom. 5.5.

f 1 Pet. 4.14.

Math. 11.23,  
24, 25.

g Esa. 26.20.

perience Hope, so it worketh such a glorious hope as *maketh not ashamed*, doth not abuse, befoole, disappoint us, as that of the *Hypocrite*: and that because the *love of God is shed abroad in our hearts by the holy Ghost*<sup>e</sup>: who then especially rests upon us as *a spirit of glory and of God*<sup>f</sup>, when we are under the crosse. God is never so much enjoyed of his children (which was the end wherefore we were placed in the world) as in time of trouble. Then we turne us to God, as our Saviour did, *Mattb.* 11. when tired out with the peoples obstinacy : then we runne into his presence, as the doves into their windowes, hover and cover under his wings as the chicken under the hens in a storme, hide us in his bosom, rest us in his lap, shelter us under the hollow of his hand, untill the indignation be over-past g. Our hearts are natu-

naturally full of harlotry, our lives little else than a spirituall fornication : there is nothing more common with us, than to forsake the guide of our youth, and to forget the covenant of our God, Pro.2. 17. disloyally to estrange our selves from him, and to run a whoring after other lovers. : Wee set our hearts upon earthly things (as the Bee doth his sting) with all our might, and suffer them to carry away our most lively and tenderest affections. Now our jealous God, *that hates putting away*<sup>h</sup>, though he may say, *Pleade with your mother, pleade,* for shee is not my wife, neither am I her husband, Hos. 2.2.yet, not willing to lose us altogether, *Behold*, faith he, ver.6,7. *I will hedge up thy way with thornes*; that is, vwith afflictions : and make a wall, that shee shall not find her pathes. *And shee shall follow after her lovers*, but shee

*h Mat. 2.19.*  
*Dū omnibus*  
*humani præ-*  
*fidiis vallatus*  
*esse nō,vix de*  
*Deo cogitādi*  
*dabatur spa-*  
*tium : nunc*  
*omnibus illis*  
*exitus,solum*  
*Deum cogito,*  
*qui me , sit*  
*scio,invocan-*  
*tem exaudiens.*  
*Wenceslaus*  
*'Bohem. Rex*  
*cartivus, apud*  
*An. Syl. in*  
*h:st. Bohem.*

The Spouse in  
the Canticles  
found not her  
beloved in the  
day of prospe-  
rity, but in the  
night of ad-  
versity. D.  
Festyl.

i Eze. 10. 2,  
3.

*Shee shall not overtake them: and  
shee shall seeke them, but shall not  
find them: then shall she say (loc  
here the happy effect of affli-  
ction sanctified) I will goe, and  
returne to my first husband, to  
wit, God: for then was it bet-  
ter with me than now.* Thus the  
Lord arresteth us by afflictions,  
as by his Sergeant: fetcheth us  
in, in our out-strayes, as the  
Shepherd doth his sheep by set-  
ting his dog after them: brings  
us into his presence, as *Absa-  
lom did ioab*, by firing his field:  
causeth us to confess and cove-  
nant with that good Shecaniah,  
*Wee have trespassed against our  
God, and have taken strange  
wives, yet now there is hope in Is-  
rael concerning this thing.* Now  
therefore, let us make a cove-  
nant with our God, to put away  
all the wives<sup>i</sup>, &c. And then, as  
lovers are never greater friend's  
than after falling out: so is it  
here, *Because he hath set his love*  
*upon*

upon me, saith God, therefore will I deliver him: yea, I will be with him in trouble to deliver and honour him, with long life will I satisfie him, and shew him my salvation <sup>k</sup>. Whereupon the good soule, inwardly warm'd and inlarged with the sence of such a love, reciprocates and replyes, with utmost strength of all heightned and indeered affection, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of mine heart, and my portion for ever.*

*Psal. 73. 25, 26.*

*k Psal. 90. 14,  
15, 16.*

And these, with many more, are the lessons God layes before his children by their afflictions, and puts into them with his rod. There are also divers others (as is well observed) that the Lord by his servants troubles, wvould teach the world. As first, that the evils chiefly

cheily so esteemed, are not so indeed: sith the Saints have share in them, vwho yet their are freed from the greatest mischiefs. Secondly, how such evills should be borne, by example of their patience. Thirdly, That there shall be certainly a Resurrection, *Luke 16. 25.* Fourthly, to marke the upright man, and behold the just, for( whatever his beginning or his middle be) the end of that man is peace<sup>1</sup>, &c. But I hasten to the Application.

And first, Doth God by chistening, tutour and teach his children? doth hee in lashing them learne them their duties, and by corrections instruct them in the way of life? How may this strike cold to the hearts of all such as make nothing of their afflictions: are not taught better by them, profit nothing under them, nay doe

<sup>1</sup> *Psal. 37. 37.*

doe proficere in pejus, as those impostours in *Timothy*; grow down-ward, backward, are worse for their crosses, drunke with affliction, as those, *Lamentations* 3. 15. nay starke mad, as *Pharaoh*, and *Nero* that monster of mankinde, vvhho threatened his *Iove* for marring his Musicke vwith a thunder-clap; and dared him to a single combat. Such another vvas that stigmaticke *Ahaz*, 2 *Chron.* 28. 22. the railing Thiefe, that suffered with our Saviour: the *Sodomites*, vvhose captivitie by *Kedorlaomer*, had not yet made tengood men inthose five cities of the Plaine: those incorrigible and desperate sinners in *Sion*, those sacrificing *Sodomites*, *Esay* 1. 10. of whom the Prophets cry out so much and often, that no meanes will reclaime them. Let favour be shewed to the wicked,

Sunt nonnulli  
qui molesti-  
am quidem  
fusstinent, ta-  
mēa fructu  
privantur.  
*Chrysost. de*  
*LaC. conc. 3.*

ked, yet hee will not learne  
rightcousnesse. Let God lift  
up his hand, yet they vwill  
not see, nor startle. See *Esay*  
*26. 10, 11.* *Ierem. 2. 30,*  
*31. & 5. 3.* *Esay 1. 5.* Sin  
hath transformed them, as it  
vvere, into those Beares in  
*Plinie*, that could not bee  
stirr'd with the sharpest pric-  
kles: or those Fishes in *Ari-  
stotle*, that though they have  
speares thrust into their sides,  
yet they awake not. Into  
such a dead lethargy hath Sin  
cast some mens soules, that  
though they are put to paine,  
yet they profit not, *Ierem.*  
*12. 13.* or if they be in tra-  
vell for the time, yet they  
*bring forth nothing but wind.*  
They are never the better  
when they come out of their  
affliction, no, though they  
*powred out a prayer when Gods*  
*chastening was upon them, Esa.*  
*26. 16, 18.* What is this,  
but

*Hist. Animal.*  
*lib. 4. c. 10.*

but to adde rebellion to their sinne? *Job* 34. 37. and rebellion, yee know, is as the sinne of Witchcraft, *1 Sam.* 15. 23. But let such reade their sinne, and their sentence at once: *Ierem.* 6. 29, 30. *The bellowes are burnt, the lead is consumed with fire: the Founder melteth in vaine, for the wicked are not pluckt away.* Reprobate silver shall men call them; because the Lord hath rejected them. And surely, if God will vvalke stubbornly with his owne people, till their uncircumcised hearts be humbled; *Leviticus* 26. 41. how much more with his stubborn enemies, that stand out against his strokes, refusing to be reformed, hating to be healed? Looke how a stubborn man seekes all the hurt hee can to him vvhom hee spites; shuts his eare to intreaties of peace, and rejoyneth

ceth to see his hurt : so the Lord , ( but in a way of justice ) findes out plagues against these obstinate rebels ; will not be pacified , till hee hath his penyworths of them ; laughes at their destruction , and mockes when their feare commeth , *Prov. 1. 26.* *With the froward man thou wilt wrastle* , faith *David* , *Psalms. 18. 26.* Now , if God wrastle with a sinner , the first that shall come to the ground is his head ; hee is sure to have his necke broke , even the necke of his soule , in the bottoime of hell , *Job 15. 26.* to the fire whereof hee is continually carrying a faggot to burne himselfe withall , *Romanes 2. 5.* In the meane space , all hee suffers here , is but a beginning of those sorowes , a pledge of more in a worse place . a typicall hell , a foretaste of that old *Tophet* , an

an hell above ground. Well therefore might one cry out, Oh unhappy persons, whom stripes amend not ! They that will not bend by th: rod of Gods mouth, must be broken with the iron rod of his hand, *Psalm. 2.* or if the rod will not rule them, his sword shall be drencht in their gall, and bathed in their blood, *Deuteronomie 32. 41, 42.* Or if they scape here, yet their preservation from one, is but a reservation to seven, *Leviticus 26.* hee will surely pay them for the new and the old, and let them looke for it. *Saul* lived a long while after God had forsaken him, and you could see no alteration in his outward condition : but saith the Prophet (and it is most fearefull) *The strength of Israel doth not repent, I Sam. 15. 29.* I infer (for a second Vse) with that

K 3      other

Infelices au-  
tem qui nec  
verberibus  
remollecent.  
Sculter. in 15.  
1. 5.

vse 2.

other Prophet.

*Bee thou instruſtſed therefore, Oh Ierusalem, leſt Gods ſoule depart from thee, Jerem.*

6. 8. leſt while hee chafteſt thee with the rods of men, and thou bee never the better, hee take away his mercie from thee, as hee tooke it from *Saul*, 2 Sam. 7. 14,

15. Take heed yee bee not truants in the ſchoole of Aſſection, but be diligent, and ſo ply your buſineſſe, that *your profiting may appeare to all men*, 1 Timothie, 4. 15.

Seeke it of him who *teacheth to profit*, Eſay 48. 17. and *giveth wiſedomē to his affliſted without upbraiding*, Jam.

1. 5. Seeke it, I ſay, by his meaneſ, and take it upon his termes. First, ſee him angry in every croſſe, and for nothiſ angry ſo much, as for Sinne. *For his wicked covetouſneſſe I was angry with him*,

*I bid*

I bid mee, and was angry, E-say, 57. 17. Secondly, see it a blessed thing to beare Gods yoke betimes, and therefore be not weary in your minds: for in due season yee shall reape the quiet fruit of it, if yee faint not, Galatians, 6 9. Blessed is the man whom thou chastisest, and teachest in thy Law.—That thou maist give him rest from the dayes of aduersitie, &c. Psalm. 94. 12, 13. Bee sure, if there were any other way to doe us good, hee would spare a labour of whipping us, Ierem. 9 7. but hee knowes, and so shoule wee, that the crosse will beare us to heaven, when nothing else will \*. Gods cloud in the vilderneſſe, staid ſometimes a whole yeare or longer in a place; to their griefe, no doubt, but yet to their gaine; that hee might humble them, and try them, and doe them

\* If there be  
any way to  
heaven on  
horsebacke,  
it is by the  
crosse.  
*Bradford.*

good in their latter end, *Deuteronomie*, 8. 16. as *Moses* hath it. Thirdly, melt and mourne kindly before the Lord, as *Iosiah*, in the sense of your finnes, Gods deserved displeasure, but especially his infinite love in chastening you here, that you may not bee condemned hereafter. This is the onely vway to disarme G O D S indignation, to get from under his mighty hand, and to be rid of his rod, 1 *Peter*, 5. 6. By such a course as this, *Jacob* appeased that rough man *Esan*: *Abigail* diverted *Davia* from his bloody purposes: the *Syrians* found favour with *Ahab* (that Non-such, as the Scripture stiles him) by an humble submision, 1 *King.* 20. 13. And one of our *Edwards* riding furiously after a servant of his that had displeas'd him, with a drawne sword in his hand,

as

as purposing to kill him : seeing him submit , and on bended knee sue for his life , was content to spare him , and receive him into his favour \*. Loe , this is the way to make our peace with God , and this is the very course , that hee points and prompts us to in the text ,

*As many as I love ,* saith hee , *I rebuke and chasten .* But what lesson may wee hence take out ? *Be zealous therefore , and repent .*

There seemes to be an hysterosis in the words , q. d. repent thee of thy remisnesse , laziness , luke-vvariness , and learne by that thou suffrest , to bee zealous of good workes , fervent in spirit , serving the Lord . Or , ( which I rather incline to ) tis a trajection ; *Be zealous and repent ,* that is , be earnest and thorough in thy repentance ,

Si servulum  
tuum videas,  
peccata pro-  
pr a confiten-  
tem , ultrò  
offerre te pe-  
nae, inflecte-  
tis , & ig-  
nosces : de  
domini mi-  
seratione dif-  
fidis ? Ambr.  
in Psal. 37.  
\* Acts and  
Monuments ,  
in Edw. 1.

*The Afflicted*

*and his  
regales.*

and each part thereof, contrition, or humiliation, and Conversion or Reformation: The former is called in Scripture Repentance *for*, or, *of sinne*, 2 Cor. 12, 21. Rev. 9, 20. The latter, Repentance *from sinne*, Act. 8, 22. Heb. 6, 1. In both vve must be zealous, doing themvvith all our might, as *David* is said to have danced before the arke: and this, as at all times, so especially when Gods hand is gone out against us and seemes to thrust us downe, as it were, with a thumpe on the backe.

For contrition, first, know that God will never leave pursuing thee till the traitours head be throwne over the wall, till thou humble thy selfe to walke with thy God. As one cloud followes another, till the sun consume them: so one iudgment after another, till godly sorrow dispels them. Gather

*your*

your selves: therefore, and call in your wits, that are wandring after vanity: turne your eyes inwards, that you may see for what you suff:r. And this done, let your eye affect your hearts till theyake againe, yea till they fall asunder in your bosomes like drops of water: labour, and leave not, till you feele your sinnes as so many daggers at your hearts, as Peters converts did, *Act. 2. 37.* yea as so many daggers at Christ's heart, as those in *Zachary, Zach. 12. 10.* that looking upon him whom ye have pierced, your hearts may be like so many *Hadadrimmons:* you may weepe over him that bled for you: your eyes may be a fountaine of teares m to wash his feete in, who hath opened a fountaine of hi owne blood to bath your soules in, *Zach. 13. 1.* In the twelfth Chapter, the Prophet seemes to

i Zeph. 2.1.

Iisdem qui-  
bus videmus,  
oculis flemus.

*naturu'z n-*  
*oav.*

m *Jer. 9. 1.*  
hee seemes  
to allude to:  
*Sam. 7.5.*

to be at a stand, knowes not whence to borrow comparisons, sufficiently to set forth the depth of their godly sorrow. They shall mourne for it, saith he, *as one mournes for his onely sonne* (thinke here how great the grieve was of that disconsolate widow of *Naim*, Luke 7. 13. of *Jacob* for his *Joseph*, of *David* for his *Absalom*) and shall be in bitternesse for it, *as one that is in bitternesse for his first-borne*: yea the lamentation of some one poore woman in her closet for her sin, shall exceede that mourning at *Megiddo*, for the losse of good *Iosiah*. *Mary Magdalens* is a iust instance hereof; whose eyes were a laver, and haire a towell to wash and wipe the feete of Christ. Some others of Gods Saints have exprest their hearty humiliation in time of affliction,

by

by bowing downe the head,  
casting downe the body , a  
softly gate , a lovv kinde of  
language,like broken men;put-  
ting sackcloth on their loynes,  
and ashes on their heads , as  
those that had deserved to be  
as farre under ground as they  
vvere novv above. Yea in a  
time of common calamity the  
Lord called his people to *bald-*  
*nesse*<sup>n</sup> for sinne, vwhich in o-  
ther cases vvas forbidden,*Deut.*

n *Isa. 22.*

*i4. 1.* And *Ezra* practised  
it accordingly , vwhen he  
rent his mantle , and his gar-  
ment, and pluckt off the haire of  
bis head and of his beard , and  
with knees bent , and hands  
spread out , he cried , O my  
God , I am ashamed and blush  
to lift up my face to thee , &c.

*Ezra, 9. 3, 6.* Yea *David*  
vvent further then this : for  
not content to vwash his bed,  
even his under-bed vwith his  
teares vwhich he had defiled  
vwith

vvith his sinnes, he made a  
reall resignation of himselfe:  
and all he had into Gods hands,  
as having forfeited all. *If bee  
thus say, I have no delight  
in him, behold here am I, let  
him doe to mee as seemeth good  
unto him, 2 Samuel, 15. 26.*  
So another time, vwhen the  
Lord pleaded against him with  
pestilence and blood: *Ezekiel,  
38. 22.* he stood forth and  
offered himselfe to the stroke  
of the punishing Angell,  
vvith *Me, me, ego qui feci, in  
me convertito ferrum:* 'Tvyas I,  
'tvyas I, let thine hand, I pray  
thee, be against me and my fa-  
thers house. And the like must  
be done of us, in case of Gods  
displeasure iustly conceived a-  
gainst us. Let the glory be to  
him, take the shame and blame  
of it to our seives, submit to  
any thing that he shall see  
good to inflict. Say, Here I  
am, let him doe to me as  
seemeth

*Virg. Aeneid.*

*2 Sam. 24. 17.*

seemeth him best. If God vwill have my life, here it is : if my goods, here they are ; if my children, or any other deare pledge of his former favour, I resigne them freely into his hands. I am leslethen the least of his mercies ; I am worthy the heaviest of his judgments : I have deserved to be destroyed, yea to be hurl'd into hell. This is that judging of our selves that the Scripture calls to : and this is that submitting our selves to God, that Saint James presseth with such variety of expressions : chapt. 4. 7, 8, 9, 10. Draw nigh to God, faith hee, and God will draw nigh unto you. Come neere unto him, as *Iudah* did once to *Ioseph*, and say, O my Lord, let thy servant I pray thee, speake a word in my Lords eares, and let not thine anger burne against

*gainst thy servant, Genesis 44.  
18.*

*Ob.*

Wee dare not draw nigh  
to God, for hee is an holy  
God, hee will not forgive  
our transgressions nor our sins,  
*Iesb. 24. 19.*

*Sol.*

*Cleanse your hands, yee sin-  
ners; purge your hearts, yee  
double-minded: not your hands  
only, with Pilate, but your  
hearts also, with David, Psal.  
51. who washt himselfe so  
thoroughly, that hee became  
cleere as the picked glasse,  
and white, as the snow in Sal-  
mon.*

*Quest.*

But where, and how must  
wee wash?

*Ans.*

Yee cannot wash in inno-  
cence, wash you therefore  
in teares: *Be miserable* (saith  
the Apostle:) so yee are, but  
feele your selves to be so, even  
unto mourning. Nay, dwell  
upon it so long, till yee draw  
teares from your eyes; yea,  
teares

teares of blood from your hearts , if it were possible. Sinne in the soule , is like the head of a bearded arrow in the body ; and is thereto compared (as some of good note conceive ) in that 2 Corinthis-  
ans , 12. 7. which will not be pull'd out , without paine and blood-shed. *Afflict your selves* therefore , (be active in it , for some are humbled , but not humble ; low , but not lowly ) and *mourne and weepe* : or if thou canst not weepe , let it be the fruit of thy constitution , and not of thy corruption ; in vwhich case , dry sorrow may be as good as wet. But , weepe if thou canst ; yea weepe , till yee can vveepe no longer. They which will not weepe here , shall have their eyes whipt out in hell : they that will not waile among men , shall howle among devills.

For

σκόλος εν  
σαρκι.

Penitentia q.  
penitentia.

For your helpe herein, Let your  
laughtter be turn'd into mourn-  
ing, and your joy into heavi-  
nesse : As vvhio should say,  
Call off your thoughts and  
affections from matters of  
mirth, and set them all a-  
worke upon sorrowfull ob-  
jects. Make use of all meanes,  
improve all occasions, turne  
all the stremes into this one  
channell, for the driving of  
that mill may grinde the heart.  
Thus, *Humble your selves un-  
der the mighty hand of God,*  
and be zealous in it, *and bee  
shall lift you up* in due time.  
As in the meane while, this  
zeale in repenting, shall speake  
you sound and ~~sound~~ in your  
godly ~~frow~~, one effect  
whereof is *Zeale*, 2 Corintbi-  
ans, 7. 11.

But then, seconddly, our sor-  
row must be, (as that of those  
*Corinthians was*) unto a trans-  
mentation, or inward change.

Our

iv regis.  
1 Pet. 5. 7.

extra vnde.

Our Contrition must be joyn'd with Conversion, else all's lost, for this latter is the consummation of the former, and the seale of its sincerity. Here then, you must set to worke againe, and be zealous in it. Let your crosses teach you, to cast away all your transgressions, *Ezekiel*, 18. 31. to turne from all your wickedness; *Acts*, 8. 22. repent of all your dead workes, *Hebrewes*, 6. 1. put off all the fruities of the flesh, *Colossians*, 3. 9. Spare no sinne, but least of all thy beloved sinne, thy familiar-devill: pitch thy hatred chiefly upon that, fight neither against small nor great in comparison of that: say of it, as *Haman of Mordecai*, What availes me any thing so long as that liveth? but that once dead, the rest will soone follow, as all the servants attend

n Neh. 3. 13.

attend the masters funerall.  
 Let *Ioab* dye, though it be by  
 the hornes of the Altar. Let  
*Adonias* loose his head,  
 though *Bathsheba* intercede for  
 him: bring out the dead car-  
 cases of these Arch-rebels out  
 of the palace of your hearts,  
 thorough the *dung-port* <sup>"</sup> of  
 your mouthes: yea spet forth  
 that filth with utmost indigna-  
 tion. And as *Amon* put away  
*Tamar* with extreme distaste,  
 after he had abused her: so  
 let us deale by our sweete sins.  
 Affliction sanctified will soone  
 teach Gods *Israel* to pollute  
 the idols which themselves  
 had perfumed, and to say to  
 the workes of their owne  
 hands, *Get thee hence*: *Isay*  
 30. 20, 21, 22. What have I  
 to doe any more with Idols?  
*Hoseah* 14. 8. those idols of  
 mine owne heart? said *E-  
 phraim*, after that he had bewai-  
 led his owne untamednesse  
 with

with teares, and upon corrections of instruction smote upon his thigh. *Ieremiah. 31. 18, 19* : as that *Publican* upon his brest, who would willingly have beeene knocking upon the sinne in his heart, & giving it the blew eye<sup>z</sup> that *Saint Paul* did, if he could have come at it. This then is that we have all to doe: and this the Lord lookes for at our hands ( spcially ) when we are in any affliction; to cease from our owne workes, *Hebreves, 4. 10.* to keepe us from our owne wickednesse, *2 Sam. 22. 23.* and not turne after the way of our owne hearts, *Esay, 57. 17.* to surge our selves from all filthinesse of flesh, and spirit, ( as the Viper, when he is stashed, casts up his poison) and to perfect holiness in the earre of God : *2 Cor. 7. 1.* for else, all our pretended

contri-

*2 Cor. 9. 27.*  
ver. 27.  
2 Cor.

contrition ; if it be not attended with Reformation , is but as the crouching of a fox ; which being taken in a snare lookes lamentably , but 'tis onely to get out. It was a grievous complaint God made of his people. *Isay* , 53.

17. *I bid mee, and was angry, yet they went on frowardly in the way of their owne hearts.* And againe by the Psalmist ; whiles hee slew them , then they sought him , yea they returned , and enquired earely after God. *Neverthelesse their heart was not right with him, neither were they stedfast in his covenant,* &c. *Psalme, 78. 34, 37.* While God was in whipping them , they cryed , as children. I'le doe no more , I'le doe no more : but when the rod was removed , and the smart a little over , their promise was forgotten , and they

They as bad as before: Like as a dog when he comes out of the water, shakes his eares, and as a swine when wash'd, returnes againe to the guzzle. How much better *David*? He sware (and he would stand to it) to keepe Gods statutes. *Psal. 119. 106.* And when did he sware, but in the time of his affliction? *Remember David, Lord, with all his afflictions. Who sware unto the Lord, and vow'd unto the mighty God of Iacob, &c.* *Psal. 131. 1, 2.* And this he perform'd as well *Psalme, 66. 14. & 61. 8.* for he knew 'twas better not to vow, then to vow, and not to pay, *Eccles. 5. 4.* Hence his fervour and fidelity. He knew the Lord takes no pleasure in fooles, *sb*: such as though they be brayed in a mortar, yet will not put away their folly. All Gods children are the better for whip-

whipping, the brighter for scouring, the purer for fining, the healthier for physicking. *If the outward man decay, the inward is renewed,* 2 Corinthians, 4.16. the winter of the one, is the Spring of the other. If they be pruned by afflictions, they bring forth more fruit, John 15.2. If launced by Gods hand, *the very blawnesse of the wond purgeth out evill;* Proverbes, 20. 30. If they passe the Flaile, Fanne, Millstone, Oven, it is all but to fit them for the Lords owne tooth, *as a sweet meate-offering in a cleane vessell,* Esay 66. 20. You know, ( said that holy Martyr ) the vessell before it bee made bright, is soyled with oyle and other things, that it may scour the better. Oh happy be you, that you be now in this scouring-house: for shortly you shall bee

Dei summen.  
tum sum, &  
bestiarum  
dentibus mol-  
lor, ut purus  
& sincerus  
panis repe-  
riar. *Ignat.*  
*John Careles*  
in a letter to  
*M. Philipps.*

be set upon the celestiall shelfe,  
as bright as Angels. Every  
affliction sanctified, rubbs off  
some rust , melts off some  
drosse , straines out some cor-  
ruption , (*Job 10. 10. God  
straines out our motes , whiles  
our hearts are powred out like  
milke , with griefe and feare*)  
empties and evacuates some  
*superfluitie of naughtinesse* , be-  
numbs our lusts at least , ( as  
winter doth the Serpent) that  
they cannot doe us so great  
hurt : makes us partakers of  
some more of Gods holiness :  
brings forth some quiet fruit  
of righteousness , to them that  
are thereby exercised. Some  
good is ever done ; the least  
that can come of it , is to doe  
good duties better , with grea-  
ter zeale , and larger affec-  
tions , *Esa. 26. 11. raked out  
of the ashes , 2 Tim. 1. 6. and  
kindled by this coale from  
Gods altar , whereby wee be-*

L come

*αὐτῶν  
γεῖρ.*

come more active, and ready to every good word and worke. Some blessing it ever leaves behind it; as the river of *Nilus*, which by over-flowing the land of *Egypt*, fattens and fills it with flowers and fruites. What though the Saints lye drown'd (as the fertile meddowes doe, under the floods) all winter long? the comfort is, *God sits upon the floods*, *Psal. 29. 10.* and shall shortly set them upon a rocke that is higher than they, *Psal. 61. 2.* out of the reach of trouble. As certaine as is the vicissitude and interchangeable course of Winter and Summer, darknesse and light, Evening and morning; so certaine shall the change of the godly bee. God will bring them from *Marah to Elim*, *Numb. 33. 9.* from a place of bitternesse, to springs of sweet water; from a dry and barren wilderness

*Nube solet  
pulla candi-  
dus irę dies.*

to a pleasant station. Hee will remove them ere-long ( after they have suffer'd a while <sup>h</sup> , and paid a little for their learning , under this sterne and sharpe schoolemaster , Affliction ) into an higher forme in Christ's schoole, yea to the Vniuersity of Heaven ; Where the Arch-prophet himselfe shall teach us immediately with his owne mouth, and shew us great and hidden things that we knew not , Ierem. 33. 3. such as Saint Paul heard in his heavenly rapture : and such as hote good soules are ever in hearing , which came out of reat tribulation , and have waded their robes , and made them bite in the blood of the lambe , Revel. 7. 14. Here wee are put learning our *A B C* , and our lesson is never past Christ's-crosse , (as that Martyr phrailed it) and our walke is still home by the Weeping-crosse : but

L 2      then

h 1 Ps. 5. 10

Quis non pa-  
tiatur , ut po-  
tiatur ?

then, the Ransomed of the Lord  
shall returne, and come to Sion  
with songs, and everlasting joy  
upon their heads: they shall ob-  
taine joy and gladnesse, and  
sorrow and fighting shall  
flee away, Esay

35.10.

FINIS.

24 OC 62





**P**erlegi tractatum  
hunc, dignum-  
que judico qui typis  
mandetur.

**T H O : W Y K E S**  
R. P. Episc. Lond.  
Cap. Domest.



GODS  
LOVE-TOKENS,  
AND  
THE AFFLICTED

Mans LESSONS:

Brought to light, and layd  
before him in two fruitfull and  
seasonable Discourses upon

*Revel. 3. 19.*

Comforting under, and directing  
unto a right use of our personall,  
and publike crosses and calamities.

---

By JOHN TRAPP, M. A. and Preacher  
of Gods Word at Laddington in  
Warwick-Shire.

---

*H E B. 12. 6.*

*Whom the Lord loveth, he chasteneth.*

*Aug. Confess. li. 10 c. 4.*

*Anno illi paternus, sive approbat me, sive  
improbet me, diliger.*

---

LONDON,  
Printed by RICHARD BADGER.

1637.

---

good in their latter end, *Deuteronomie*, 8. 16. as *Moses* hath it. Thirdly, melt and mourne kindly before the Lord, as *Iosiah*, in the sense of your sinnes, Gods deserved displeasure, but especially his infinite love in chastening you here, that you may not bee condemned hereafter. This is the onely vway to disarme GODS indignation, to get from under his mighty hand, and to be rid of his rod, *1 Peter*, 3. 6. By such a course as this, *Jacob* appeased that rough man *Esau*: *Abigail* diverted *David* from his bloody purposes: the *Syrians* found favour with *Ahab* (that Non-such, as the Scripture stiles him) by an humble submission, *1 King.* 20. 13. And one of our *Edwards* riding furiously after a servant of his that had displeas'd him, with a drawne sword in his hand,

as

as purposing to kill him : seeing him submit , and on bended knee sue for his life , was content to spare him , and receive him into his favour \*. Loe , this is the way to make our peace with God , and this is the very course , that hee points and prompts us to in the text ,

*As many as I love , saith hee , I rebuke and chasten . But what lesson may wee hence take out ? Be zealous therefore , and repent .*

There seemes to be an hysterofis in the words , q. d. repent thee of thy remisnesse , laziness , luke-vvarimnesse , and leareue by that thou suffrest , to bee zealous of good workes , fervent in spirit , serving the Lord . Or , ( which I rather incline to ) tis a trajection ; *Be zealous and repente* , that is , be earnest and thorough in thy repentance ,

Si servulum  
tuum videas,  
peccata pro-  
pria confiten-  
tem , ultrò  
offerre te pœ-  
næ , inflecte-  
ris , & ig-  
nosces : de  
domini mi-  
seratione dif-  
fidis ? Ambr.  
in Psal. 37.  
\* Acts and  
Monuments ,  
in Edw. 1.

and each part thereof, contrition, or humiliation, and Conversion or Reformation: The former is called in Scripture Repentance *for*, or, of sinne, 2 Cor. 12, 21. Rev. 9. 20. The latter, Repentance *from* sinne, Act. 8. 22. Heb. 6. 1. In both vve must be zealous, doing them vwith all our might, as David is said to have danced before the arke: and this, as at all times, so especially when Gods hand is gone out against us and seemes to thrust us downe, as it were, with a thumpe on the backe.

For contrition, first, know that God will never leave pursuing thee till the traitours head be throwne over the wall, till thou humble thy selfe to walke with thy God. As one cloud followes another, till the sun consume them: so one iudgement after another, till godly sorrow dispels them. *Gather*

*your*

i Zeph. 3.1.

*your selues* therefore, and call in your wits, that are wandring after vanity : turne your eyes inwards, that you may see for what you suffer. And this done, let your eye affect your hearts till they ake againe, yea till they fall asunder in your bosomes like drops of water: labour, and leave not, till you feele your sinnes as so many daggers at your hearts, as Peters converts did, Act. 2. 37. yea as so many daggers at Christ's heart, as those in Zachary, Zach. 12. 10. that looking upon him whom ye have pierced, your hearts may be like so many Hadadrimmons: you may weepe over him that bled for you: your eyes may be a fountaine of teares <sup>m</sup> to wash his feete in, who hath opened a fountaine of hi. own blood to bath your soules in, Zach. 13. 1. In the twelfth Chapter, the Prophet seemes to

Iisdem qui-  
bus videmus,  
oculis hemus.xanthu'yn  
oray.

<sup>m</sup> in Jer. 9. 1.  
hee seemes  
to allude to  
1 Sam. 7.6.

to be at a stand, knowes not whence to borrow comparisons, sufficiently to set forth the depth of their godly sorrow. They shall mourn for it, saith he, *as one mournes for his onely sonne* (thinke here how great the grieve was of that disconsolate widow of *Naim*, *Luke 7. 13.* of *Jacob* for his *Joseph*, of *David* for his *Absalom*) and shall be in bitternesse for it, *as one that is in bitternesse for his first-borne*: yea the lamentation of some one poore woman in her closet for her sin, shall exceede that mourning at *Megiddo*, for the losse of good *Iosah*. *Mary Magdalens* is a iust instance hereof; whose eyes were a laver, and haire a towell to wash and wipe the feete of Christ. Some others of Gods Saints have exprest their hearty humiliation in time of affliction,

by

by bowing downe the head,  
casting downe the body , a  
softly gate , a lovv kinde of  
language, like broken men; put-  
ting sackcloth on their loynes,  
and ashes on their heads , as  
thoſe that had deserved to be  
as farre under ground as they  
vvere nowv above. Yea in a  
time of common calamity the  
Lord called his people to *bald-*  
*nesſe* <sup>n</sup> for finne, vvhich in o-  
ther cases vwas forbidden, *Deut.*

n 13. 22.

14. 1. And *Ezra* practifed  
it accordingly , vwhen he  
rent his mantle , and his gan-  
ment, and pluckt off the haire of  
his head and of his beard , and  
with knees bent , and bands  
ſpread out , he cried , O my  
God, I am ashamed and bluſh  
to lift up my face to thee , &c.

*Ezra*, 9. 3, 6. Yea *David*  
vvent further then this : for  
not content to vwash his bed,  
even his under-bed vwith his  
teares vvhich he had defiled  
vwith

Virg. Enid.

2.Sam.24.17.

vvith his sinnes, he made a  
reall resignation of himselfe  
and all he had into Gods hands,  
as having forfeited all. If bee  
thus say, I have no delight  
in him, behold here am I, let  
him doe to me as seemeth good  
unto him, 2 Samuel, 15. 26.  
So another time, vvhen the  
Lord pleaded against him with  
pestilence and blood: Ezekiel,  
38. 22. he stood forth and  
offered himselfe to the stroke  
of the punishing Angell,  
vvith *Me, me, ego qui feci, in  
me convertiro ferrum:* 'Tyvas I,  
'tyvas I, let thine hand, I pray  
thee, be against me and my fa-  
thers house. And the like must  
be done of us, in case of Gods  
displeasure iustly conceived a-  
gainst us. Let the glory be to  
him, take the shame and blame  
of it to our selives, submit to  
any thing that he shall see  
good to inflict. Say, Here I  
am, let him doe to me as  
seemeth

seemeth him best. If God vwill have my life, here it is : if my goods, here they are ; if my children, or any other deare pledge of his former favour, I resigne them freely into his hands. I am lesse then the least of his mercies ; I am worthy the heaviest of his judgments : I have deserved to be destroyed, yea to be hurl'd into hell. This is that judging of our selves that the Scripture calls to : and this is that submitting our selves to God, that Saint *James* presseth with such variety of expressions : chapt. 4. 7, 8, 9, 10. *Draw nigh to God, faith hee, and God will draw nigh unto you.* Come neere unto him, as *Iudah* did once to *Joseph*, and say, *O my Lord, let thy servant I pray thee, speake a word in my Lords ears, and let not thine anger burne against*

gainst thy servant, Genesis 44.  
18.

Ob.

Wee dare not draw nigh  
to God, for hee is an holy  
God, hee will not forgive  
our transgressions nor our sins,  
*Iosb. 24. 19.*

Sol.

*Cleanse your hands, yee sin-  
ners ; purge your hearts, yee  
double-minded : not your hands  
onely , with Pilate , but your  
hearts also, with David , Psal.  
5.1. who washt himselfe so  
thoroughly , that hee became  
cleere as the picked glasse,  
and white , as the snow in Sal-  
mon.*

Quest.

But where , and how must  
wee wash ?

Ans.

Yee cannot wash in inno-  
cencie , wash you therefore  
in teares : *Be miserable* (saith  
the Apostle:) so yee are , but  
feele your selves to be so , even  
unto mourning.. Nay , dwell  
upon it so long , till yee draw  
teares from your eyes ; yea ,  
teares

teares of blood from your hearts, if it were possible. Sinne in the soule, is like the head of a bearded arrow in the body; and is thereto compared (as some of good note conceive) in that 2 Corinthisans, 12. 7. which will not be pull'd out, without paine and blood-shed. *Afflict your selves* therefore, (be active in it, for some are humbled, but not humble; low, but not lowly) and *mourne and weepe*: or if thou canst not weepe, let it be the fruit of thy constitution, and not of thy corruption; in vwhich case, dry sorrow may be as good as wet. But, weepe if thou canst; yea weepe, till yee can vveepe no longer. They which will not weepe here, shall have their eyes whipt out in hell: they that will not waile among men, shall howle among devills.

For

σκόλος τε  
σαρκί.

Penitentia q.  
punctionia.

For your helpe herein, Let your laughter be turn'd into mourning, and your joy into heauiness : As vvhoso should say, Call off your thoughts and affections from matters of mirth, and set them all a-worke upon sorrowfull objects. Make use of all meanes, improve all occasions, turne all the stremes into this one channell, for the driving of that mill may grinde the heart. This, *Humble your selves under the mighty hand of God,* and be zealous in it, *and hee shall lift you up in due time.* As in the meane while, this zeale in repenting, shall speake you sound and serious in your godly sorrow, one effect whereof is *Zeale, 2 Corinthyans, 7. 11.*

But then, secondly, our sorrow must be, (as that of those *Corinthians was*) unto a transformation, or inward change.

Our

*Ex Rego.*  
1 Pet. 5. 7.

*etern' r'ld.*

Our Contrition must be ioyn'd with Conversion, else all's lost, for this latter is the consummation of the former, and the seale of its sincerity. Here then, you must set to worke againe, and be zealous in it. Let your crosses teach you, to cast away all your transgressions, *Ezekiel, 18. 31.* to turne from all your wickednesse, *Acts, 8. 22.* repent of all your dead workes, *Hebreues, 6. 1.* put off all the fruities of the flesh, *Colos-sians, 3. 9.* Spare no sinne, but least of all thy beloved sinne, thy familiar-devill: pitch thy hatred chiefly upon that, fight neither against small nor great in comparison of that: say of it, as *Ha-man of Mordecai*, What availes me any thing so long as that liveth? but that once dead, the rest will soone follow, as all the servants attend

n *Neh.* 3. 13.

attend the masters funerall.  
 Let *Ioab* dye, though it be by  
 the hornes of the Altar. Let  
*Adoniah* loose his head,  
 though *Bathsheba* intercede for  
 him: bring out the dead car-  
 cases of these Arch-rebels out  
 of the palace of your hearts,  
 thorough the dung-port <sup>"</sup> of  
 your mouthes: yea spet forth  
 that filth with utmost indigna-  
 tion. And as *Amnon* put away  
*Tamar* with extreme distaste,  
 after he had abused her: so  
 let us deale by our sweete sins.  
 Affliction sanctified will soone  
 teach Gods *Israel* to pollute  
 the idols which themselves  
 had perfumed, and to say to  
 the workes of their owne  
 hands, *Get thee hence*: *Isay*  
 30. 20, 21, 22. What have I  
 to doe any more with Idols?  
*Hoseah* 14. 8. those idols of  
 mine owne heart? said *E-  
 phraim*, after that he had bewail-  
 led his owne untamednesse  
 with

with teares, and upon corrections of instruction smote upon histhigh. *Jeremiah. 31. 18, 19* : as that *Publican* upon his brest, who would as willingly have beeene knocking upon the sinne in his heart, & giving it the blew eye<sup>z</sup> that Saint *Paul* did, if he could have come at it. This then is that we have all to doe : and this the Lord lookes for at our hands ( specially ) when we are in any affliction ; to cease from our owne workes, *Hebreues, 4. 10.* to keepe us from our owne wickednesse, *2 Sam. 22. 23.* and not turne after the way of our dwyne hearts, *Esay, 57. 17.* to purge our selves from all filthinesse of flesh, and spirit, ( as the Viper, when he is lashed, casts up his poison) and to perfect holinessse in the feare of God : *2 Cor. 7. 1.* For else, all our pretended contri-

*2 Cor. 9. 27.*  
Coram  
Sor.

contrition , if it be not attended with Reformation , is but as the crouching of a fox ; which being taken in a snare lookes lamentably , but 'tis onely to get out. It was a grievous complaint God made of his people. *Isay* , 53.

17. *I bid mee , and was angry , yet they went on forwardly in the way of their owne hearts.* And againe by the Psalmist ; whiles hee slew them , then they sought him , yea they returned , and enquired earely after God. *Neverthelesse their heart was not right with him , neither were they stedfast in his covenant , &c.* *Psalme* , 78. 34 , 37. While God was in whipping them , they cryed , as children . I'le doe no more , I'le doe no more : but when the god was removed , and the smart a little over , their promise was forgotten , and they

they as bad as before: Like as a dog when he comes out of the water, shakes his eares, and as a swine when wash'd, returnes againe to the guzzle. How much better *David*? He sware (and he would stand to it) to keepe Gods statutes. *Psal. 119. 106.* And when did he sweare, but in the time of his affliction? Remember *David, Lord, with all his afflictions.* Who sware unto the Lord, and vow'd unto the mighty God of Jacob, &c. *Psal. 131. 1, 2.* And this he perform'd as well *Psalme, 66. 14. & 61. 8.* for he knew 'twas better not to vow, then to vow, and not to pay, *Eccles. 5. 4.* Hence his fervour and fidelity. He knew the Lord takes no pleasure in fooles, *ib*: such as though they be brayed in a mortar, yet will not put away their folly. All Gods children are the better for whip-

whipping, the brighter for scouring, the purer for fining, the healthier for physicking. If the outward man decay, the inward is renewed, 2 Corinthians, 4.16. the winter of the one, is the Spring of the other. If they be pruned by afflictions, they bring forth more fruit, John 15.2. If launced by Gods hand, the very blewnesse of the wound purgeth out evill; Proverbes, 20. 30. If they passe the Flaile, Fanne, Milstone, Oven, it is all but to fit them for the Lords owne tooth, as a sweet meate-offering in a cleane vessell, Esay 66. 20. You know, ( said that holy Martyr ) the vessell before it bee made bright, is soyled with oyle and other things, that it may scoure the better. Oh happy be you, that you be now in this scouring-house: for shortly you shall bee

Dei sanguinem sum, &  
bestiarum dentibus molior, ut purus  
& sincerus panis repe-  
riar. Ignat.  
John Careles  
in a letter to  
M. Philipps.

be set upon the celestiall shelfe,  
as bright as Angels. Every  
affliction sanctified, rubbs off  
some rust, melts off some  
drosse, straines out some cor-  
ruption, (*Job 10. 10. God  
straines out our mores, whiles  
our hearts are poured out like  
milke, with griefe and feare*)  
empties and evacuates some  
*superfluitie of naughtiness*, be-  
numbs our lusts at least, (as  
winter doth the Serpent) that  
they cannot doe us so great  
hurt : makes us partakers of  
some more of Gods holiness :  
brings forth some quiet fruit  
of righteousness, to them that  
are thereby exercised. Some  
good is evet done ; the least  
that can come of it, is to doe  
good duties better, with grea-  
ter zeale, and larger affec-  
tions, *Esa. 26. 11. raked out  
of the ashes, 2 Tim. 1. 6. and  
kindled by this coale from  
Gods altar, whereby wee be-*

come more active, and ready to every good word and worke. Some blessing it ever leaves behind it; as the river of *Nilus*, which by over-flowing the land of *Egypt*, fattens and fills it with flowers and fruites. What though the Saints lye drown'd (as the fertile meadowes doe, under the floods) all winter long? the comfort is, *God sits upon the floods*, *Psal. 29. 10.* and shall shortly set them upon a rocke that is higher than they, *Psal. 61. 2.* out of the reach of trouble. As certaine as is the vicissitude and interchangeable course of Winter and Summer darknesse and light, Evening and morning; so certaine shal the change of the godly bee. God will bring them from *Marah* to *Elim*, *Numb. 33. 9.* from a place of bitternesse, to springs of sweet water; from a dry and barren wilderness

*Nube solae  
pulla candi-  
dus sic dies.*

h. 1 Pro. 5. 10

Quis non pa-  
titur, ut po-  
titur?

to a pleasant station. Hee will remove them ere-long ( after they have suffer'd a while <sup>h</sup>, and paid a little for their learning , under this sterne and sharpe schoolemaster , Affliction ) into an higher forme in Christ's schoole, yea to the Vniversity of Heaven ; Where the Arch-prophet himselfe shall teach us immediately with his his owne mouth, and shew us great and hidden things that we knew not , Jerem. 33. 3. such as Saint Paul heard in his heavenly rapture : and such as those good soules are ever in hearing , which came out of great tribulation , and have washed their robes, and made them white in the blood of the lambe , Revel. 7. 14. Here wee are but learning our A B C , and our lesson is never past Christ's-crosse , (as that Martyr phrased it) and our walke is still home by the Weeping-crosse : but

L 2:      then

then, the Ransomed of the Lord  
shall returne, and come to Sion  
with songs, and everlasting joy  
upon their heads : they shall ob-  
taine joy and gladnesse, and  
sorrow and fighting shall  
flee away , Efay

35.10.

FINIS.



ord  
ion  
joy  
ob-  
d.